

Y211B

The youths psalter. Printed for Tho. Norris, 1696. 8°. (Pages torn with some loss of print. Best copy available for photographing.)

GU

THE
Youths Psalter.

CONTAINING,
Easie and Delightful
DIRECTIONS
TO ALL
Learners,

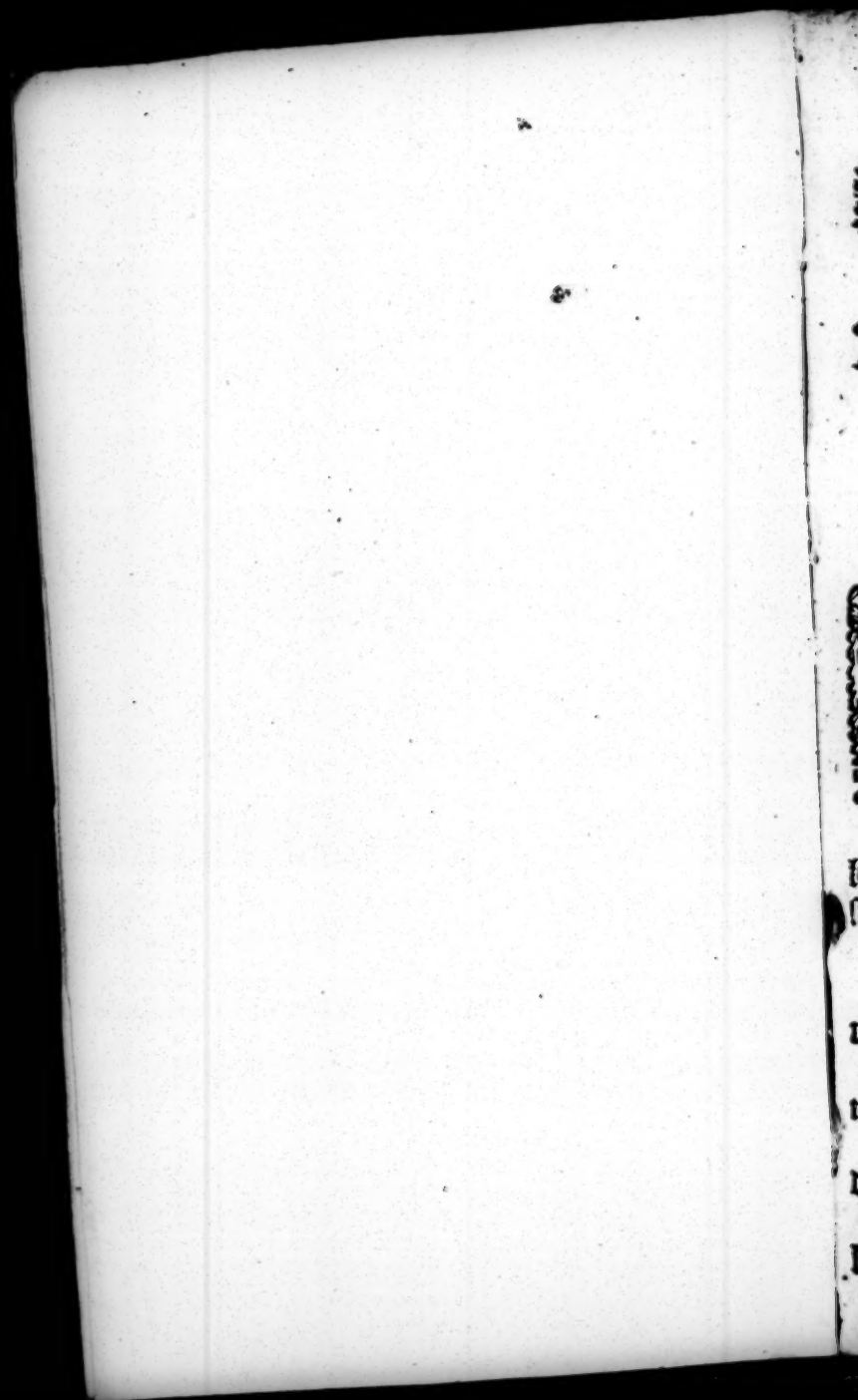
Whether Children, Youths, or o-
thers, for their better Reading of the
English Tongue.

WITH,
Prayers for every day of the Week,
beginning with the Letters of the N
of our Sovereign Lord

King WILLIAM
AND

Other Observable Varieties, fit either
for the School, or for the Closet: All
which, are Profitable, Plain, and Plea-
fant.

LONDON: Printed for *Tho. Norris*, at the sign of
the Bible, without *Cripple-gate*, in *Fore-street*, near
the Conduit. 1696.





The Youths PSALTER.

The Fathers Advice to his Child.



My Son, hear the instruction of thy Father, and forsake not the law of thy Mother.

2 For they shall be an Ornament of grace unto thy head, & chains about thy neck.

3 The fear of the Lord is the beginning of knowledge, but fools despise Wisdom, and Instruction.

4 If sinners intice thee, consent thou not.

5 My son, walk not in the way with them: refrain thy foot from their path.

6 If thou wilt receive my words, and blot my commandments with thee.

7 So that thou encline thine ear unto Wisdom, and apply thine heart to understanding:

8 Yea, if thou cryest after knowledge, and liftest up thy voice for understanding.

The Youths Psalter.

9 If thou seekest her as silver, and searchest for her as for hid treasures.

10 Then shalt thou understand the fear of the Lord, and find the knowledge of God.

11 For the Lord giveth wisdom, out of his mouth cometh knowledge, and understanding.

12 My son, forget not my law, but let thine heart keep my commandments.

13 For length of days, and long life, and peace shall they add to thee.

14 Let not mercy and truth forsake thee, bind them about thy neck, write them upon the Table of thine heart.

15 So shalt thou find favour, and good understanding in the sight of God and Man.

16 Trust in the Lord with all thine heart, and lean not to thine own understanding.

17 In all thy ways acknowledge him, and shall direct thy paths.

18 Be not wise in thine own eyes, fear the Lord, and depart from evil.

19 It shall be health to thy Navel, and marrow to thy bones.

20 My son, despise not the chastening of the Lord, neither be weary of his correction.

21 For whom the Lord loveth, he correcteth, even as a Father the Son in whom he delighteth.

22 Keep sound wisdom and discretion, let not them depart from thine eyes.

23 For the Lord by wisdom hath founded the earth;

The Youths Psalter.

earth; by understanding he hath established the
Heavens.

24 They shall be life unto thy soul, and grace
unto thy neck.

25 Then shalt thou walk in thy way safely,
and thy foot shall not stumble.

26 When thou liest down, thou shalt not be
afraid, yea, thou shalt lie down, and thy sleep
shall be sweet.

27 The wise shall inherit glory, but shame
shall be the promotion of fools.

28 Hear the instruction of a Father; and at-
tend to know understanding.

29 For I was my Father's son; tender, and
only beloved, in the sight of my Mother.

30 Enter not into the path of the wicked;
and go not in the way of evil men:

31 For they eat the bread of wickedness, and
drink the wine of violence.

32 In this the children of God are manifest,
and the Children of the Devil: whosoever doth
not righteousness, is not of God, neither he that
loveth not his brother.

33 Love is of God; and every one that lo-
veth, is born of God, and knoweth God.

34 He that loveth not, knoweth not God;
for God is love.

35 If a man say, I love God; & hateth his
brother, he is a liar: for he that loveth not his
brother, whom he hath seen, how can he love
God? whom he hath not-seen.

The Youths Psalter.

36 And this Commandment have we from him, that he who loveth God, loveth his brother also.

37 He that loveth not his brother, abideth in death.

38 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

39 God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life.

40 Let love be without dissimulation: Abhor that which is evil, cleave to that which is good.

41 Love thy Neighbor as thy self.

42 Love thine Enemies, bless them that curse thee; do good to them that hate thee, and pray for them which despitefully use thee, and persecute thee.

43 For if thou lovest them that love thee, what reward hast thou? do not even the publicans the same?

44 Keep thy heart with all diligence, for out of it are the issues of life.

45 Honor thy Father and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

46 Whoso robbeth his Father, or his Mother, and saith, it is no transgression, the same is the companion of a destroyer.

47 Whoso

The Youths Psalter.

47 Whoso curseth his Father, or his Mother, his light shall be put out in obscure darkness.

48 The eye that mocketh at his father, and despiseth to obey his Mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.

49 Afflict not the fatherless, nor the widow.

50 vex not a stranger, nor oppress him, for we were strangers in the land of Egypt.

51 Put away from thee a froward mouth, and perverse lips put far from thee.

52 Let thine eyes look right on; and let thine eye-lids look straight before thee.

53 Wonder the path of thy feet, and let all thy ways be established.

54 Turn not to the right hand, nor to the left; remove thy foot from evil.

55 My Son, keep my commandments, and live; and my law, as the apple of thine eye.

56 Say unto Wisdom, thou art my Sister, and call Understanding thy Kinswoman.

57 Receive my instruction, and not silver, and knowledge, rather than choice gold.

58 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

59 A wise Son maketh a glad Father; but a foolish Son, is the heaviness of his Mother.

The Youths Psalter.

60 He that gathereth in summer, is a wise Son; but he that sleepeth in harvest, is a Son that causeth shame.

61 Hear thou my Son, and be wise, and guide thine heart in the way.

62 Be not amongst Wine-bibbers, amongst riotous eaters of flesh.

63 For the Drunkard, and the Glutton, shall come to poverty, and drowsiness shall cloath a man with rags.

64 Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.

65 Thy Father, and thy Mother shall be glad, and she that bare thee shall rejoyce.

66 Answer not a fool according to his folly, lest thou also be like unto him.

67 Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips.

68 Give not thy strength unto women, nor thy ways unto that which destroyeth Kings.

69 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

70 Remember thy Creator in the days of thy youth.

71 For to every man shall be rewarded according to his deeds.

The Youths Psalter.

The SON's Experience.

Vanity of vanities, all is vanity, and vexation of spirit.

2 What profit hath a man of all his labour, which he taketh under the sun?

3 One generation passeth away, and another generation cometh; but the earth abideth for ever.

4 Man is born unto trouble, as the sparks fly upward.

5 When I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro, unto the dawning of the day.

6 My dayes are swifter than a weavers shuttle, and are spent without hope.

7 As the cloud is consumed, and vanisheth away, so he that goeth down to the grave, shall come up no more.

8 We are but of yesterday, and know nothing, because our dayes upon earth are but a shadow.

9 My dayes are swifter than a poste; they are away, they see no good.

10 They are passed away as the swift ships; as the Eagle that hasteth to the prey.

The Youths Psalter.

1 I gave my heart to seek and search out by wisdom, concerning all things that are done under heaven; this sore trael hath God giuen to the sons of man. to be exercised therewith.

12 I haue seen the works that are done under the sun, and behold all is vanity, and vexation of spirit.

13 That which is crooked, cannot be made straight, and that which is wanting cannot be numbred.

14 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten wisdom and knowledge.

15 And I gave my heart to know wisdom, and to know madness and folly; I perceiued that this also is vexation of spirit.

16 For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.

17 I said in my heart, go to now, I will probe thee with mirth, therefore enjoy pleasure; and behold, this also is vanity.

18 I said of laughter, it is mad; and of mirth, what doth it?

19 I sought in mine heart to giue my self unto wine, (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven, all the days of their life.

20 I made me great works, I builded me houses, I planted me Vineyards, I made me Gardens,

The Youths Psalter.

Gardens, and Orchards, and I planted Trees
in them of all kind of Fruits.

21 I made me pools of water, to water there
with the wood that bringeth forth trees.

22 I got me servants, and maidens, and had
servants born in mine house; also I had great
possessions of great and small cattle.

23 I gathered me also silver and gold, I gat
me men-singers, and women-singers, and the
delights of the songs of men, as musical instru-
ments; and that of all sorts.

24 So I was great, and increased; also my
wisdom remained with me.

25 And whatsoever mine eyes desired, I kept
not from them, I withheld not mine heart
from any joy; for my heart rejoiced in all my
labour; and this was my portion of all my
labour.

26 Then I looked on all the works mine
hands had wrought, and on the labour that I
had laboured to do; and behold all was vanity,
and vexation of spirit; and there was no profit
under the sun.

27 And I turned my self to behold wisdom,
and madness, and folly; then I saw that wis-
dom exceedeth folly, as far as light exceedeth
darkness.

28 The wise mans eyes are in his head, but
the fool walketh in darkness; And I my self
perceived also that one event happeneth unto
them all.

29 Then

The Youths Plalter.

29 Then said I in my heart, as it hapneth to the fool, so it hapneth euen to me; and why was I more wise? Then I said in my heart, that this also is vanity.

30 For there is no remembrance of the wise, more than of the fool, for euer; seeing that which now is, in the days to come shall be forgotten.

31 And how dyeth the wise man? as the fool.

32 Therefore I hated life, because the worke wrought under the sun is gileuous to me; for all is vanity, and vexation of spirit.

33 Yea, I hated all the labour which I had taken under the sun; because I should leave it unto the man that shall be after me:

34 And who knoweth whether he shall be a wise man, or a fool? Yet shall he have rule over all my labour, wherein I have shewed myself wise under the sun; this is also vanity.

35 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

36 For there is a man whose labour is in wisdom, and in knowledge, and in equity, yet to a man that hath not laboured therein, shall he leave it for his portion: This also is vanity, and a great evil.

37 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun.

38 For

The Youths Psalter.

38 For all his days are sorrows, and his travel grief; yea, his heart taketh not rest in the night; this is also vanity.

39 There is nothing better for a man, than that he should eat, and drink; and that he should make his soul enjoy good in his labour.

40 This also I saw, that it was from the hand of God.

Solomons Seasons.

Is there not an appointed time to man upon earth; and are not his days also like the days of an hireling?

2 I saw under the sun, that the race is not to the swift; nor the battle to the strong; neither yet bread to the wise; nor yet riches to men of understanding, nor yet labour to men of skill; but time and chance hapneth to them all.

3 To every thing there is a season; and a time to every purpose under the heaven.

4 A time to be born, and a time to die.

5 A time to plant, and a time to pluck up that which is planted.

6 A time to kill, and a time to heal.

7 A time to break down, and a time to build up.

8 A time to weep, and a time to laugh.

9 A time to mourn, and a time to dance.

10 A time to cast away stones, and a time to gather stones together.

The Youths Psalter.

11 A time to imbrace, and a time to refrain
from imbracing.

12 A time to get, and a time to lose.

13 A time to keep, and a time to cast away.

14 A time to rent, and a time to sow.

15 A time to keep silence, and a time to
speak.

16 A time to love, and a time to hate.

17 A time of war, and a time of peace.

18 The eyes of all things wait upon the
Lord, and he giveth them their meat in due
season.

19 Let us not be weary of well-doing; for
in due season we shall reap, if we faint not.

20 Chusing rather to suffer affliction with the
people of God, than to enjoy the pleasures of
sin for a season.

21 Take ye heed; watch, and pray; for ye
know not when the time is.

22 Sow to your selves in righteousness, reap
in mercy; break up your fallow ground; for it
is time to seek the Lord, till he come and rain
righteousness upon you.

23 It is not for you to know the times, or the
seasons, which the father hath put in his own
power.

24 Who so keepeth the commandment, shall
feel no evil thing; and a wise mans heart dis-
cerneth both time and judgement.

25 Blessed are they that keep judgement; and
he that doth righteousness at all times.

A Psalm

The Youths Psalter.

A Psalm, or Summary of God's providence.

Come now and hear, you that fear the Lord, and I will tell you what he hath done for my soul:

2 Yea, I will tell you what he hath done for yours; and the wonders of his bounty towards all the world,

3 When we lay asleep in the shades of nothing, his mighty hand awak't us into a being.

4 Not that of stones, or plants, or beasts; over which he hath made us absolute Lords:

5 But an accomplished body, and immortal spirit; and little inferiour to his glorious Angels.

6 He printed on our souls his own similitude; and promised to our obedience his own felicity.

7 He endued us with appetites to live well and happy; and furnished us with means to satiate those appetites:

8 Creating a world to serve us here, and providing a Heaven to glorifie us hereafter.

9 Thus didst thou favour us, O infinite Goodness! But we, what return did we make to thee?

10 Blush O my soul, for shame; and weep for grief, at thy ingratitude:

11 We Childishly preferred a trifling apple, before the Law of our God, and the safety of our own lives.

The Youths Psalter.

12 ~~He~~ fondly embraced a little present satisfaction, before the pleasures of paradise, and the eternity of heaven.

13 Behold the unhappy force of all our miseries; whose streams increased as they were farther on:

14 Till they exacted at last a deluge of justice to drown their seas of iniquity.

15 And here, alas, had been an end of man a sad and fatal end of the whole world:

16 Had not our wise Creator foreseen the danger; and in time prevented the extremity, the ruine:

17 Reserving for himself a few choice plants to replenish the earth with more hopeful fruit.

18 Yet they grew wild, and brought forth bitter grapes; and their childrens teeth were set on edge.

19 Then aspired to an intollerable pride, justifying their wickedness, against the power of Heaven:

20 Justice was now provoked to a second deluge; and to cover the earth again with another cloud:

21 But mercy discovered a bowe in the cloud, and our faithful God remembered his promise.

22 Allaying their punishment with a milder sentence; and onely scattering them from the place of their conspiracy:

23 Which yet his providence turned into a blessing, by making it an occasion of populating the world:

24 St

The Youths Psalter.

24 Still their rebellious nature disobeyed again; and neither feared his judgments, nor valued his mercies:

25 But by a graceless emulation propagated sin, as far as his goodness propagated mankind.

26 Then he selected a private family; and increased and governed them with a particular tenderness:

27 But they neglected too their God, and Heaven; and fell in love with the ways of death.

28 When thou hadst thus, O dearest Lord! tryed every remedy; and found our disease beyond all cure:

29 When the light of nature proved too weak a guide, and the general flood too mild a correction:

30 When all was reduced to this desperate state; and no imaginable hope left to recover us.

31 Behold the eternal wisdom finds a strange expedient; the last and highest instance of almighty love:

32 He resolves to cloath himself with our flesh; and to descend from heaven, and die for our redemption.

33 Wonder, O my soul! at the mercies of thy Lord; how infinitely transcending even our utmost wishes:

34 Wonder at the admirable providence of his counsels! how exactly fitted to their great design:

The Youths Psalter.

35 Had he been less than God, we could never have believed the sublime mysteries of his heavenly doctrine :

36 Had he been other than Man, we must needs have wanted the powerful motive of his holy example.

37 Had he been onely God, he could never have suffered the least of those afflictions he so gloriously overcame :

38 Had he been meerly man, he could never have overcome those infinite afflictions he so patiently suffered :

39 O blessed Jesus, both these thou art in thy self ; be thou both these unto us :

40 Be thou our God, and make us adore thee ; be thou our leader, and make us follow thee.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the Beginning, is now, and ever shall be, world without end, Amen.

A psalm of Remembrance.

Soon as his blest decree was made, of sending the Son to redeem mankind :

2 Immediately his goodness was ready to come among us, had our ungracious world been ready to receive him :

3 But we as yet were too gross, and sensual ; and utterly incapable of so pure a law :

4 We were immerst in cares and pleasures ;
and

The Youths Psalter.

and wholly indisposed for so perfect an obedience.

5 While we were thus unfit for thee ; O thou God of pure and perfect holiness !

6 Thou graciously wert pleased to stay for us ; and all that time prepare us for thy presence.

7 From the beginning entertaining us with hope ; and through every age confirming our Faith.

8 How early, O Lord, didst thou engage to relieve us ; the seed of the woman shall break the serpents head.

9 How often didst thou repeat thy promise to Abraham ? in thy seed shall all the nations of the earth be blessed.

10 How many ways did thy mercy invent, by unquestionable tokens, to give notice of thy coming ?

11 Behold a Virgin shall conceive, and bear a Son; and his name shall be called God with us

12 A branch shall shoot out of the Stock of Jesse ; and from the Root of that branch shall spring a Flower :

13 The spirit of the Lord shall rest upon him ; and the spirit of wisdom, and piety, and fortitude :

14 Our Lord shall raise up a Prophet like Moses ; and put his words in his mouth, and he shall teach us :

15 And thou Bethel, who art little among the Thousands of Juda, out of thee shall he

The Youths Psalter.

come that is to be the ruler in Israel:

16 Whose goings forth are from the beginning, even from the days of eternity.

17 Hark, how the eternal Father introduces his Son; commanding first all the Angels to adore him.

18 Thou art my Son, this day have I begotten thee; Thou art my Son, and I will be thy Father:

19 I will give thee the Gentiles for thine inheritance; and the ends of the world for thy possession:

20 It is too little that thou raise up the tribes of Jacob; and convert the dregs of Israel.

21 Thou art appointed a light for the Gentiles; and a Saviour to the utmost parts of the earth.

22 Hark how the ancient Prophets rejoice in the Messiah; and in soft and gentle words foreshadow his sweetness:

23 He shall come down as rain into a place of wool; and as drops of dew distilling on the earth.

24 He shall feed his flock like a Shepherd, and gently lead those that are with young.

25 He shall gather his lambs with his arms; and carry them in his bosom:

26 The bruised reed he shall not break; nor quench the smoking flax:

27 Justice and Peace shall flourish in his days; and an evil death be destroyed for ever.

28 Then

The Youths Plalter.

28 Then shall the eyes of the blind be opened; and the ears of the deaf be made to hear:

29 Then shall the tongues of the dumb be loosened; and the lame man leap like a buck.

30 Thus, O Lord, did thy holy servants prophesie of thee; Thus did their children sing thy praises:

31 Blessed be the Lord our God, who alone doth wonderful things; and blessed be the name of his Majesty for ever.

32 His dominion shall reach from sea to sea; and from the river to the end of the world:

33 They who dwell in the wilderness shall kneel before him; and his enemies shall lick the dust:

34 The Kings of Tharus, and the Isles shall offer him presents; the Kings of Arabia, and Saba shall bring him gifts:

35 All the Kings of the earth shall adore him; and all nations do him service:

36 For he shall rescue the weak from the hand of the mighty; the weak who had none to help him:

37 He shall be favourable to the simple, and the needy; and shall preserve the souls of the poor:

38 He shall deliver them from usury, and oppression; and their name shall be honorable in his sight:

39 He shall live, and to him shall be given of the gold of Arabia; they shall adore him perpetually, and bless him all the day long.

The Youths Psalter.

40 O thou eternal King of Heauen and earth,
make good to thy seruants these happy predictions:

41 So rule us here; that we may obey thy
grace: so labour us hereafter, that we may enjoy
thy glory.

Glory be to the Father, &c.

A Psalm of our Saviours sufferings.

IT was not thy joys alone, O Lord; that
thou inspiredst into thy holy prophets:

2 But thou didst reueal to them thy sorrows
too; and didst command them to publish them
with a tender care:

3 That they not only should speak thy words;
but, the more to effect us, should put on thy per-
son.

4 O let our eyes run down with water; and
our hearts faint away with grief:

5 While we remember the suffering of our
Lord, and hear his sad complaints:

6 I giue my Body to those that beat it; and
my Cheeks to those that buffeted them:

7 I turned not away from them that re-
proached me; nor from them that spit on my
face.

8 My enemies whisper together, and spite-
fully malign me; saying when will he die, and
his name perish?

9 My familiar friend, who eat of my
bread

The Youths Psalter.

bread, hath lifted up his heel against me.

10 But thou upheldst me, O Lord, in my integrity : and sets me before thy face for ever.

11 They compassed me about with words of malice ; and fought against me without a cause :

12 They rewarded me evil for good ; and hated for my love :

13 I am poured forth like water ; I am taken away as a shadow when it declines :

14 My heart within me is as melted wax ; and all my bones are out of joynt :

15 My strength is dry'd up like a pot-sheard ; and my tongue cleaves to the roof of my mouth :

16 I expected some to pity me , and there was none ; I looked for comforts, but I found not one.

17 O my God, my God, how far hast thou forsaken me ! Thou hast brought me into the dust of death.

18 Our Fathers called to thee, and were delivered ; they trusted in thee, and were not abandoned.

19 But I am a Worm, and no man ; the reproach of men, and the despised of the people :

20 All that see me, laugh me to scorn ; they shoot out the lip, and shake their head, saying,

21 He trusted in God, that he would save him ; let him deliver him, if he delighteth in him :

22 Be not far from me, O Lord my strength ; for trouble is nigh, and there is none to help me :

23 The

The Youths Plalter.

23 The Assembly of the wicked have inclosed me about; they pierce my hands and my feet:

24 I may tell all my bones; they gaze and stare upon me:

25 They part my garments among them, and on my vesture they cast lots:

26 They gave me gall to eat, and in my thirst vinegar to drink:

27 All these sad things, O Lord, thy Prophets foretold, to prepare our faith for such exorbitant truths:

28 Thine own selected nation conspired against thee; and with innumerable affronts most barbarously murdered thee:

29 Speak O ye Saints and holy Prophets; what was the dismal cause, that shed the blood of this spotless Lamb?

30 They quickly answer, he had done no iniquity; nor could any fraud be found in his mouth:

31 But he was smitten for the sins of the people; and taken away from the land of the living:

32 He delivered up himself to death, and was numbered with the wicked;

33 We like sheep have gone astray, and God laid on him the iniquities of us all:

34 He was wounded for our offences; and bruised for our transgressions:

35 The Chastisements of our Peace was upon

The Youths Psalter.

upon him; and by his stripes we were healed.

36 O blessed Jesus, who restest upon thee our infirmities, to bestow upon us thine own perfections!

37 Heal us, thou great physician of our souls, and let us sin no more, lest a worse thing come unto us:

38 Heal us by the mystery of thy holy incarnation; and the meekness of thy humble birth:

39 Heal us by the precious blood of thy circumcision: and the sweet, and ever blessed name of Jesus:

40 Heal us by the gracious manifestation to the gentiles; and the powerful influence of all thy miracles.

41 Heal us by the exemplary obedience of thy presentation; and the sovereign balsom of thy passion:

42 Heal us by the joys of thy victorious resurrection; and the triumph of thy glorious ascension:

43 Spare us O God, spare thou them whom thou hast redeemed with thy most precious blood, and be not angry with us for ever,

Glory be to the Father, &c.

A Psalm of Praise.

Praise the Lord all you nations of the earth; praise him with the voice of joy and thanksgiving.

2 Praise

The Youths Psalter.

2 Praise him with the well tun'd strings
your heart; praise him with the sweetest instru-
ment, obedience.

3 Let every one that would be happy, sing
immortal praises to the God of our salvation.

4 He is our redeemer; he hath perfectly fi-
nished what he graciously was pleased to under-
take.

5 He hath made satisfaction for our trans-
gression; and for our forfeitures he hath paid
the ransom.

6 We by disobedience were banished from
paradise, and he hath received us into his own
Kingdom:

7 We wandred up and down in the wilder-
ness of error; and he hath guided us into the
ways of truth:

8 We were by nature the children of wrath;
and he hath mediated our peace with his offend-
ed Father:

9 We were become the slaves of sin, and he
hath bought our Freedom with his blood:

10 We were in danger of sinking into Hell;
and he hath saved us from that bottomless pit:

11 We were on the brink of danger, yet fell
not in; they are kept well, that are kept by thee,
O thou preserver of men.

12 The gates of Heaven were shut against
us; and he went up himself and opened them to
all believers:

13 He made us first of nothing, and restored

The Youths Psalter.

us again when we had made our selves nothing :
14 He left his throne where Seraphims adored him ; and descended on earth where Sinners affronted him :

15 He lead a life of poverty, and labor ; and dyed a death of shame and sorrow :

16 O infinite goodness, what shall we render for these unspeakable mercies ?

17 O may our souls perpetually bless thee ; and every minute of our time be spent in thy service :

18 Let us not like O Lord to our selves, but unto thee ; not breathe but to speak thy praise ; not be at all, but to be all thine.

Glory be to the Father, &c.

A Psalm of Thanksgiving.

V E praise thee, O God, we acknowledge thee our Lord :

2 All the earth adoreth thee, thou Father eternal :

3 To thee the blessed Angels ; to thee the Heavens, and all their powers :

4 To thee the Cherubims, and Seraphims, perpetually sing :

5 Holy, holy, holy, Lord God of Sabbath :

6 The Heavens, and the earth, are full of the Majesty of thy glory :

7 The glorious quire of Apostles praise thee.

8 The renowned Society of Prophets bless thee :

9 The

The Youths Psalter.

- 9 The noble army of Martyrs glorifie thee.
- 10 The holy Church throughout the world
confesseth thee.
- 11 Father of immense majesty :
- 12 Thy adorable, true, and only Son :
- 13 Also the holy Spirit the Comforter :
- 14 Thou art the King of Glory, O Christ.
- 15 Thou art the eternal Son of the Father.
- 16 Thou being to undertake the delivery of
man, diddest not disdain the Virgins Womb.
- 17 Thou, having overcome the sting of
death, didst open to believers the Kingdom of
Heaven.
- 18 Thou sittest at the right hand of God, in
the glory of thy Father :
- 19 We believe thou shalt come to be our
Judge.
- 20 Help therefore we beseech thee, thy Ser-
vants, whom thou hast redeemed with thy most
precious blood.
- 21 Make them be numbred with thy Saints
in glory everlasting :
- 22 Lord have thy people, and bless thy inheri-
tance :
- 23 And govern them and raise them up, ever
to eternity :
- 24 Every day we glorifie thee, and praise thy
name for ever and ever :
- 25 Vouchsafe O Lord to keep us this day
without sin :
- 26 Have mercy on us, O Lord, have mercy
on us ;
- 27 Lord

The Youths Psalter.

27 Let thy mercy, O Lord, be on us; as our hope is in thee :

28 In thee O Lord have I placed my hope, let me not be confounded for ever.

Glory be to the Father, &c.

Evening Prayer.

O Lord our heavenly Father, Almighty, and Ever-living God, by whose providence both the day and the night are governed, howe safe we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the most blessed wings of thy most mighty protection, and to cover us with thy heavenly mercy, that neither the prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence, may be preserved from all aduersities which may hurt the body, and from all wicked thoughts which may assault, and defile the soul, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

A Prayer and Thanksgiving for every true Subject to use upon the Anniversary-day of the King's Reign.

O Lord, by whom Kings reign, and Princes are set up to bear rule over their people,
and

The Youths Psalter.

and by whose gracious providence thy servant,
aid our dread soveraign King William the
third, was this day placed in the Royal Throne
of his Kingdom, accept we beseech thee, the grate-
ful Commemoration which we now make before
Heaven and before thee, of this thy great good-
ness, and blessing towards us; that while we
offer up our vows and sacrifices of thanksgiv-
ing to the praise of thy glorious Name, thou
mayst bless the King with thy favours, and
crown him with continual honoꝛ; granting him
a long, prosperous, and religious reign over us;
and granting us a true, quiet, humble, and obe-
dient subjection under him; that he ruling us
prudently with all his power, we may obey him
loyally with all lowliness, and cheertulness of
mind, and that both he, and we, evermore en-
deavouring to set forth the beauty of thy church
militant here on earth, may be at last exalted to
the glory of thy Church triumphant in Heaven,
through Jesus Christ our Lord. Amen.

Catholick faith, called *The Apostles Creed*, di-
vided into twelve Articles.

I Believe in God, the Father Almighty, Ma-
ker of Heaven, and Earth.

2 And in Jesus Christ his only Son our
Lord.

3 Who was conceived by the holy Ghost,
born of the Virgin Mary.

4 He

The Youths Psalter.

4 He suffered under Pontius Pilate, was crucified, dead, and buried.

5 He descended into hell, the third day he rose again from the dead.

6 He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

7 From thence he shall come to judge the quick and the dead.

8 I believe in the Holy Ghost.

9 The holy Catholick Church, the Communion of Saints.

10 The forgiveness of sins.

11 The resurrection of the body.

12 And the life everlasting. Amen.

The Exposition of the Creed.

It was made by the twelve Apostles, and therefore it containeth twelve Articles.

By this faith, into which all Christians are baptized, we learn to believe,

1 In God the Father, who made us, and all the world.

2 In God the Son, who hath redeemed us, and all mankind.

3 In God the Holy Ghost, who doth sanctify us, and all the chosen people of God.

The Lord's Prayer.

The Preface thereunto is,

Our Father which art in Heaven.

In the prayer are six petitions,

The Youths Psalter.

and by whose gracious providence thy servant,
our dread sovereign King William the
third, was this day placed in the Royal Throne
of his Kingdom, accept we beseech thee, the grate-
ful Commemoration which we now make before
Heaven and before thee, of this thy great good-
ness, and blessing towards us; that while we
offer up our vows and sacrifices of thanksgiv-
ing to the praise of thy glorious Name, thou
mayst bless the King with thy labours, and
crown him with continual hono^r; granting him
a long, prosperous, and religious reign over us;
and granting us a true, quiet, humble, and obe-
dient subjection under him; that he ruling us
prudently with all his power, we may obey him
loyally with all lowliness, and cheerfulness of
mind, and that both he, and we, evermore en-
deavouring to set forth the beauty of thy church
militant here on earth, may be at last exalted to
the glory of thy Church triumphant in Heaven,
through Jesus Christ our Lord. Amen.

Catholick faith, called *The Apostles Creed*, di-
vided into twelve Articles.

I Believe in God, the Father Almighty, Ma-
ker of Heaven, and Earth.

2 And in Jesus Christ his only Son our
Lord.

3 Who was conceived by the holy Ghost,
born of the Virgin Mary.

The Youths Psalter.

- 4 He suffered under Pontius Pilate, was crucified, dead, and buried.
5 He descended into hell, the third day he rose again from the dead.
6 He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.
7 From thence he shall come to judge the quick and the dead.
8 I believe in the Holy Ghost.
9 The holy Catholick Church, the Communion of Saints.
10 The forgiveness of sins.
11 The resurrection of the body.
12 And the life everlasting. Amen.

The Exposition of the Creed.

It was made by the twelve Apostles, and therefore it containeth twelve Articles.

By this faith, into which all Christians are baptized, we learn to believe,

- 1 In God the Father, who made us, and all the world.
- 2 In God the Son, who hath redeemed us, and all mankind.
- 3 In God the Holy Ghost, who doth sanctify us, and all the chosen people of God.

The Lord's Prayer.

The Preface thereunto is,

Our Father which art in Heaven.

In the prayer are six petitions,

C

1 Gal.

The Youths Psalter.

- 1 Hallowed be thy Name.
- 2 Thy Kingdom come.
- 3 Thy will be done on earth, as it is
Heaven.
- 4 Give us this day our daily bread.
- 5 And forgive us our trespasses, as we
give them that trespass against us.
- 6 And lead us not into temptation, but
deliver us from evil.

The Doxologie.

For thine is the Kingdom, the Power, the
Glorie, for ever, and ever. Amen.

The Exposition of the Lord's prayer.

Christ our Saviour made this Prayer,
therefore it is called the Lord's Prayer, and
the most excellent of all others.

This Prayer is the foundation whereupon
and the pattern whereby all our other Prayers
must be framed.

In it we desire God our Heavenly Father
who is the giver of all goodnesse, to send
grace unto us, and all others.

- 1 That we may worship him.
 - 2 Serve him.
 - 3 And obey him, as we ought to do.
- And we pray unto God, that he would,
- 4 Send us all things which be needful
for our souls and bodies.

Hereafter followeth the ten Commandments.

God speak these words and said, I am
Lord, thy God, which brought thee out

The Youths Plalter.

the land of Egypt, out of the house of bondage.

1 Thou shalt have no other Gods but me.

2 Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, nor in the Water under the Earth, thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.

3 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

4 Remember that thou keep holy the Sabbath day, six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant and Maid-servant, thy Cattle, and the Stranger that is within thy Gates, for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

5 Honour thy Father, and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

The Youths Psalter.

6 Thou shalt not kill.

7 Thou shalt not commit Adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witness against thy neighbour.

10 Thou shalt not covet thy Neighbour's house, thou shalt not covet thy neighbour's wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy neighbour's.

O Lord have mercy upon us, and write all thy Laws in our hearts we beseech thee.

The Exposition of the ten Commandments

The Duty of the first Commandment, is

1 To acknowledge the Eternal Deity of the only true God.

2 To worship him with all inward devotion of souls.

3 To love, honour, and obey him, for his own sake.

4 To fear, and call upon him, to trust and believe in him, and none but him, all the days of our life, without giving any share of his honour to Angels, Saints, or any other creature.

The Duty of the Second Commandment, is

1 To apprehend God as an infinite, and incomprehensible essence, without any form, shape of our own fancying, or framing whereby to make a representation of him.

The Youths Psalter.

2 To honoꝛ, and woꝛship him with all lowly
reuerence, euen of our soules and bodieſ.

The Duty of the third Commandment, is
To honour the moſt holy and reuerend name
of God.

The Duty of the fourth Commandment, is

- 1 As men, to keep holy one day of ſeven.
- 2 As Chriſtians, to keep holy that day of the
ſeven, which becauſe Chriſt hath inſtituted, it
is called the Lords day, and his Church hath
euer obſerued it.

The Duty of the fifth Commandment, is

- 1 To love, honour, and obey our Parents,
with all lowlineſſe and reuerence.
- 2 In like manner ſaithfully to ſerue, honoꝛ,
and obey the King, to reuerence his ſacred pow-
er, and his ſoberaign Authority over us.
- 3 To liue by his Lawes and Command-
ments, according to Gods bleſſed word and or-
dinance.
- 4 To liue in an orderly, and a quiet ſubjecti-
on to the Kings ſubordinate Magiſtrates.
- 5 To ſubmit our ſelues lowly, and reuerent-
ly, to them that are our ſpiritual Guides, the
fathers, Bishops, and Priests of Gods
Church.

The Duty of the ſixth Commandment is

- 1 To protect, and preſerue, as much as in us
lies,

The Youthis Psalter.

lies, the person, or life of any man whatsoever.

2 To procure peace, and love, among all sort of people.

The Duty of the seventh Commandment,

To keep our Bodies in temperance, Sobriety, and Chastity.

The Duty of the eighth Commandment,

To do justice to all men, and not to use tricks or crafts, whereby to purloyn from, or cheat, or couzen another man of that which properly his.

The Duty of the ninth Commandment,

To preserve every mans good name, and keep our selves free from slandering and rebiting any man, either friend or enemy.

The Duty of the tenth Commandment,

To love our neighbors, as our selves, not to lie, to oppress none, and to be integrity with all men.

The three Theological Vertues, Faith,

Hope, and Charity.

They are called Theological, because the word signifieth a thing that belongeth to God.

Now abideth faith, hope, & Charity, but the greatest of these is Charity.

The Youths Psalter.

Of Faith.

Faith cometh by hearing, and hearing by the Word of God.

Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of Salvation.

Taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.

The just man shall live by his faith.

Being justified by faith, we have peace with God, through our Lord Jesus Christ.

Whatsoever is not of faith, is sin.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him.

But know, Oh vain man, faith without works is dead.

For as the body without the spirit is dead, so faith without works is dead also.

Faith is the substance of things hoped for, the evidence of things not seen

Watch ye, stand fast in the faith, quit you like men, be strong.

For by it the Elders obtained a good report.

Through faith we understand that the worlds

The Youths Psalter.

worlds were framed by the word of God, so the things which are seen, were not made of things which do appear.

By Faith Abel offered unto God, a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, being dead, speaketh.

By Faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

By Faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by Faith.

Faith is counted for righteousness.

By Faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the heirs with him of the same Promise.

Through

The Youths Psalter.

Through Faith also Sarah her self received strength to conceive sãd; and was delivered of a Child when she was past age, because she judged him faithful who had promised.

By Faith Abraham when he was tryed, offered up Isaac: and he that had received the promises offered up his only begotten son.

By Faith Isaac blessed Jacob and Esau, concerning things to come.

By Faith Jacob when he was dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his Staff.

By Faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

By Faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, and they not afraid of the King's commandment.

By Faith Moses when he was come to years, refused to be called the son of Pharaohs daughter

By Faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him, who is invisible.

Through Faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

By Faith they passed through the Red-sea, as on dry land; which the Egyptians assaying to do, were drowned.

By Faith the walls of Jericho fell down after they

The Youths Psalter.

they were encompassed about seven days.

By faith the Harlot Rahab perished not with them that believed not, when she had received the Spies with peace.

And what shall I say more? for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthah, of David also, and Samuel, and of the Prophets.

Who thro' faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions.

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens.

Of Hope.

Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life.

The Hope of the righteous shall be gladness; but the expectation of the Wicked shall perish.

The wicked is driven away in his wickedness, but the righteous hath hope in his death.

O the Hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be a stranger in the land, and as a way-faring man that turneth aside to tarry for a night?

Be not a terror unto me, thou art my hope in the day of evil.

The

The Youths Psalter.

The Lord will be the hope of his people, and the strength of the children of Israel.

It is good that a Man should both hope, and quietly wait for the salvation of the Lord.

Tribulation worketh patience: patience, experience: experience, hope: and hope maketh not ashamed.

For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Let Israel hope in the Lord; for with the Lord there is mercy; and with him is plenteous redemption.

Happy is he that hath the God of Jacob for his help: whose hope is in the Lord his God.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

I will hope continually and praise thee for evermore.

For thou art my hope, O Lord God, thou art my trust from my youth.

Why art thou cast down, oh my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

All ye that hope in the Lord be of good courage, for he shall strengthen your heart.

But

The Youths Psalter.

But the eyes of the wicked shall fail, they shall not escape, and their hope shall be as the gilding up of the Ghost.

So are the paths of all that forget God, and the hypocrites hope shall perish.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

If in this life only we have hope in Christ, we are of all men most miserable.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness, and fear.

Now the God of hope, fill ye all with joy, and peace in believings, that ye may abound in hope, through the power of the Holy Ghost.

Of Charity.

Follow after Charity, and desire spiritual gifts.

Knowledge puffeth up but Charity edifieth.

Though I speak with the tongues of men and Angels, and have not Charity, I am become as sounding brass, or a tinkling Cymbal.

And though I have the gift of prophecy, and

The Youths Psalter.

understand all Mysteries, and all Knowledge, and though I have all faith, so that I could remove Mountains, and have no Charity, I am nothing.

Above all things put on Charity, which is the bond of perfectness.

Though I bestow all my goods to relieve the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.

Charity suffereth long, and is kind: Charity enbleth not; Charity vaunteth not it self, is not puffed up.

Doth not behabe it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoyceth not in iniquity, but rejoyceth in the truth.

Beareth all things, beliebeth all things, hopeth all things, endureth all things.

Charity never faileth, but whether there be propheties they shall fail; whether there be tongues they shall cease; whether there be Knowledge, it shall vanish away; wherefore let all things be done with Charity.

Have Charity among your selves, for Charity shall cover the multitude of sins.

Giving all diligence, add to your Faith, Vertue; to Vertue, Knowledge: to Knowledge, Temperance: to Temperance, Patience: to Patience, Godliness: to Godliness brotherly Kindness; and to brotherly Kindness, Charity.

For if ye do these things ye shall neuer fail.

Let these three kinds of Good Works be in ye.

Fasting, Prayer, and Alms-deeds.

Of Fasting.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you they have their reward.

But thou when thou fastest, anoint thine head, and wash thy face,

That thou appear not unto men to fast, but unto thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.

Fast not for strife, and debate, and to smite with the fist of wickedness;

Is it such a Fast that the Lord loveth, for a man to bow down his head like a bul-rush, and to spread sackcloth and ashes under him, wilt thou call this a Fast, and an acceptable day unto the Lord?

No, this is the Fast that the Lord expects, to loose the bands of wickedness, to undo the heavy burdens, and to let the Oppressed go free; and that ye break every yoke.

Deal

The Youths Plalter.

Deal thy bread to the hungry, and bring the poor that are cast out, to thy house: when thou seest the naked, cover him, and hide not thy self from thine own flesh.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer, thou shalt cry and he shall say here am I.

Of Prayer.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the Streets, that they may be seen of men, Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things you have need of before you ask him.

Pray one for another that ye may be healed: the effectual fervent prayer of a righteous man, availeth much.

What:

The Youths Psalter.

Whatsoever things ye desire when ye pray, believe ye shall receiue them, and ye shall haue them.

Watch and Pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Wherefore pray without ceasing.

Is any among you afflicted, let him pray;

Is any merry, let him sing Psalms.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

O thou that hearest prayers, unto thee shall all flesh come.

Unto thee have I cryed, O Lord, and in the morning shall my prayer preuent thee.

As for me I will call upon God, and the Lord shall save me.

Euening, and Morning, and at Noon, will I pray, and cry aloud, & he shall hear my voice.

I will pray with the spirit, and will pray with understanding also.

Hear my prayer, O Lord, and let my cry come unto thee.

The Lord is far from the wicked, but he heareth the prayer of the righteous.

The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

The Youths Psalter.

Of Alms-deeds.

Take heed that you do not your Alms before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven.

Therefore when thou dost thine Alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues, and in the Streets, that they may have glory of men; Verily they have their reward.

But when thou dost Alms, let not thy left hand know what thy right hand doeth.

That thine Alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.

If there be among ye a poor man, of one of thy brethren, within any of thy gates, in thy land, which thy Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

For he that giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse.

And he that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again.

The Youthis Psalter.

Every Morning, Noon, and Evening let us pray to God, saying.

Holy, holy, Holy, Lord God Almighty, which was, and is, and is to come; we worship him that liveth for ever, and cast our selves before his Throne; thou art worthy, O Lord our God, to receive Glory and Honor, and Power, for thou hast created all things, for thy wills sake they are, and were created.

A Prayer for the Morning.

Upto the hands of thy blessed protection, and unspeakable mercy, O Lord, I this day commend my soul, and body, with all the faculties, powers, and actions of them both, beseeching thee to be ever with me, to direct, sanctifie, and govern me, in the ways of thy Law, and in the works of thy Commandments; that through thy most mighty protection, both here, and ever, I may be preserved in body, and soul, to serve thee, the onely true God, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

A prayer for the Evening.

O Most blessed Saviour, whose sacred body after thou hadst finished in the work of our redemption, was taken down from the Cross, and after a short repose in the Sepulchre, was raised

The Youths Psalter.

raised again to a glorious immortality; Grant us, we beseech thee, so frequently to renew in our minds, the memory of thy grave, that we may always be prepared for our own, and so seriously to reflect on the consequences of a holy death, that we may every day grow less affected to this transitory life, and more in love with thy eternal joys, who with the Father, and the holy Ghost, liveth and reigneth one God, world without end. Amen.

Glory be to the Father, &c.

Preparatory Prayers for Morning and Evening, beginning with the several Letters of the Name of King WILLIAM.

W.

Morning prayer.

Let my prayer be set forth in thy sight, O Lord as the incense, and the lifting up of my hand as an Evening-Sacrifice.

WE pray thee, O Lord, call to our remembrance, all our late actions, and so further us with thy gracious favour, and continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

D 2

I. Evening

The Youths Psalter.

I. Evening prayer.

I Beseech thee Almighty and most merciful Father, to have mercy upon me, for I have erred and strayed from thy ways like a lost sheep; I have followed too much the desires and desires of my own heart; I have offended against thy Holy Laws; I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me; but thou O Lord have mercy upon me miserable offender, spare thou me, O God, which confess my faults, restore thou me that am penitent, according to thy promises declared unto mankind, in Christ Jesus our Lord. And O most merciful Father, for his sake, that I may hereafter live a godly, righteous, and sober life, to the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

L. Morning prayer.

Oring and merciful God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, and hath promised to pardon them that truly repent, and unfeignedly believe thy holy Gospel; Of thy mercy

The Youths Psalter.

mercy I beseech thee, to grant me true repentance, and thy Holy Spirit, that those things may please thee which I do at this present, and that the rest of my life hereafter, may be pure, and holy; so that at the last, I may come to thy eternal joy, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

L. Evening Prayer.

LORD, remember not the sins and iniquities of my fore-fathers, nor lay to my charge the sins of this day, or my whole life, grant me gracious Lord, a pure intention of heart, and a steadfast regard to thy glory in all my actions: possess my mind continually with thy presence, and ravish it with thy love, that my onely delight may be, to be embraced in the arms of thy protection; and that for the sake of my most blessed Saviour, and Redeemer, Jesus Christ the righteous, to whom be all honour, and glory, now and for evermore. Amen.

Glory be to the Father, &c.

I. Morning prayer.

I GIVE thy hands Lord Jesus, I give my Body, my Soul, my Substance, my Fame, my Friends, my Liberty, and my Life; dispose of me, and of all that is mine, this day, and at

The Youths Plalter.

all times, as it seemeth best unto thee, and to
the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

A Evening Prayer.

A Almighty Lord God, I do beseech thee eue-
ry day to give me patience in my trou-
bles, and afflictions; Humility in Comforts;
constancy in temptations, and victory against
Domestick, In-land, Foreign, or Ghostly ene-
mies; make them O Lord like Oreb, and Zeeb,
and all their Princes as Zeba and Zalmunna.
Defend me, O God, this night, and ever, a-
gainst them that rise up against me; for they
are many in number; and let them know that
I art my God, in whom I trust, for my hope
is in the name of the Lord, who hath
made Heaven and Earth, to whom with the
Holy Trinity, three Persons and one God, be
all my prayer, and Praise for evermore. Amen.
Glory be to the Father, &c.

M. A private Prayer for all times.

Most merciful God, say unto my soul, thou
art my Salvation; claim me therefore
as thy right, keep me as thy charge, and love me
as thy child; fight for me when I am assault-
ed, heal me when I am wounded, and revive me
when I am destroyed; O thou preserver of
men.

The Youths Prayer.
men, have mercy on me for thy Names sake.
Amen.

Glory be to the Father, &c.

An Alphabet of Lessons for the instruction of
Youth.

A

As the Clay is in the Potters hand to fashion it at his pleasure ; so man is in the hand of him that made him, to render to them as liketh him best ; wherefore fear thou the Lord.

B

Bless them which persecute you, bless, and curse not, neither be wise in your own conceit.

C

Children being haughty through disdain, and want of Nurture, stain the nobility of their kindred. Wherefore be thou humble, and meek even as Christ himself was.

D

Disshonor not a man in his old Age, for even some of us wax old.

E

Eat as becometh a man, those things which are set before thee ; and devour not, lest thou be hated.

F

Flee from sin as from the face of a serpent ; for if thou comest too near it will bite thee, the

The Youths Plalter.

teeth thereof are as the teeth of a Lyon slaying
the souls of men.

G

Give not thy mind unto gold, for it hath
destroyed many, and perverted the hearts of
Kings.

H

Hate not laborious work, neither Husbandry,
which the Most High hath ordained.

I

Judge of thy neighbour by thy self; and be
exact in every point.

K

Knock, and it shall be opened unto you; ask,
and it shall be given you; seek, and you shall
find.

L

Love thy friend and be faithful to him, yea,
be thy neighbour as thy self.

M

My Son, help thy Father in his Age, and
grieve him not so long as he liveth.

N

Never trust thine enemy; for he will weep
with his eyes, but if he find an opportunity, he
will not be satisfied with blood.

O

Obeey them that have the rule over you, and
submit your self; for they watch for your soul,
as they that must give account, that they may
do it with joy, and not with grief.

Pre-

The Youths Psalter.

P

Prepare what to say, and so thou shalt be heard, bind up instruction, and then make Answer.

Q

Quarrel not at all, but put off anger, wrath, and malice, and let not blasphemy, and filthy communications enter into your mouth.

R

Reproach not a man that turneth from sin, but remember that all men are worthy of punishment.

S

Strive not with a mighty man, lest thou fall into his hands.

T

Three sorts of men see thou avoid, as vain, and odious, a poor man that is proud, a rich man that is a liar, and an old Adulterer that doth.

U

Use not to make any manner of lye, for the custom thereof is not good.

W

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

X

Xantippe the scolding wife of Socrates, was an ill example for vertuous women.

Y

Yield your self unto the Lord, and serve him, that the fierceness of his wrath may turn away from you.

Zion

Z

Zion shall be redeemed with Judgment, and
her converts with righteousness.

Loyal Prayers for every day of the Week, be-
ginning with the Letters of the name of our
Soveraign Lord King WILLIAM.

W. Monday.

Consider, O Lord, our Enemies, how many there
are, and they bare a tyrannous hate against us.

We beseech thee, O Lord, not to cast us a-
way in the time of eminent danger; arise
O God, and defend us from our foes, it is a
sure token of thy tender mercy, O Lord, that
we, and our natural strength that fighteth for
us in the deep, are consumed in the midst of their
destruction and judgment thou hast remembred
thy mercy, and hast saved us: Not unto us O God
not unto us, be the praise and glory, but to thy
Name, O Lord God of Hosts. Amen.
Glory be to the Father, &c.

I. Tuesday.

Haste thee, O God, to deliver us, make hast to
help us O Lord.

Incline thine Ears to hear our prayers, O God
and let our cry come unto thee, in the time of
our

The Youths Prayer.

our trouble we lift up our hands & our hearts to
thee, bouchsafe them, O Lord to save us, and our
Ships and Rables, that are upon the Seas, and
the persons of those that are in them, give thine
Angels a charge over them, help O Lord, and
save them for thy mercies sake, that they may
bring home Honor and Victory to our gracious
King, peace and plenty to our Kingdoms, and
a safe-guard to those that on their lawful occa-
sions travel upon the Seas: grant this for thy
mercies sake, and for the merits of Jesus Christ
our Mediator and Advocate. Amen.

Glory be to the Father, &c.

L. VWednesday.

Awake, and stand up to judge our quarrel; a-
venge thou our cause, our God, and our Lord.

Lord, most mercifully assist us in these our
Supplications, and Prayers, and dispose
the way of thy Servants towards the Attain-
ment of everlasting Salvation; that among all
the changes, and troubles of this mortal life,
they may ever be defended by thy most gracious
providence, through Jesus Christ our Lord.
Amen. Glory be to the Father, &c.

L. Thursday.

Rejoyce O Lord, the souls of thy servants, for
unto thee do we lift up our hearts.

Lord, remember not our former iniquities,
let thy tender mercies speedily prevent us,
for

The Youths Psalter.

for we are brought very low; Help us, O God
of our saluation, for the glory of thy name be
her us, and purge away our sins for thy Pardon
lake; that we thy people, and the sheep of thy
pasture, may giue thee thanks for ever; To al
generations we will shew forth thy praise, for
thou O Lord art worthy of all Honor, Glorie
Might, Majesty, Power, and Dominion, world
without end Amen.

Glory be to the Father, &c.

I. Friday.

Let the words of our mouths, the meditation
of our hearts, the actions of our bodies, and
the desires of our souls, be now this day and
ever, acceptable in thy sight, O God, our
Strength and our Redeemer.

Releaseth thee, Lord, God, Almighty, Father
of all mercies, and of our Lord Jesus Christ
Heaven and Earth is full of the Majesty of thy
glory, we thy unworthy servants, here before
thee at this time, desire humbly to thank thee
for all thy mercies, which from time to time
thou hast been pleased to bestow upon us, not
withstanding the abundance of sins; which we
have committed against thee, we confess O Lord
it is infinitely more thy mercies, than our me
rits, that we have not been long since condem
ned, for we have sinned against thee with an
high

The Youths Psalter.

High hand, pouring in, but never pouring out
 any filthiness, day after day, adding one sin
 unto another, as if we were born to no other
 end, but to sin against thee: If thou, O Lord,
 shouldst be extreame to mark what is done amiss,
 who were able to abide it? Have mercy upon
 thy miserable sinners; spare us, good Lord,
 spare thou them which confess their faults, and
 be no more angry with us for ever; forgive us
 our sins, and shew us the light of thy counte-
 nance, and we shall be safe: Watch over us this
 day, for good, and not for evil; keep us from
 running into any gross sin, or from being led
 into any lewd temptation: Be good unto us, O
 Lord God, above all that we are able to describe,
 and to desire; and all for thy mercies sake, and
 for thy dear Son, Christ Jesus his sake; to whom,
 together with thee, and the holy spirit, be as-
 cribed, as is most due, all honor, Praise, and
 glory, now and for evermore. Amen.
 Glory be to the Father, &c.

A. Saturday.

For evermore will we praise the Lord, for his mer-
 cies endureth for ever.

Almighty Lord God, we evermore desire to
 render unto thee, all humble and hearty
 thanks, for thy infinite mercies, which through
 the whole course of our lives, we have received
 of thy hands; Lord, what are we? that thou
 shouldst

The Youths Psalter.

Shouldst be mindful of us: What is man? that
 thou shouldst vouchsafe to hear him, or the son
 of man, that thou shouldst visit him? We have
 sinned, O Lord, we have sinned against thee: Si-
 we have offended against thy Holy Lawes, daily
 adding one sin unto another, without any true
 repentance; drinking iniquity as it were wa-
 ter: So that from the crowns of our heads, to
 the soles of our feet, there remains no part that
 is sound; but sin, like a loathsome leprosy, is
 grown over us, and we are become vile in our
 own eyes; how much more abominable in thy
 sight? O God, that canst not behold iniquity,
 but O thou that art the Physician of the Soul,
 that canst kill, and canst make alive, say unto
 our souls; Be ye clean, and ye shall be clean:
 speak peace to our consciences; give us that
 peace the world cannot give; forgive us our sins
 of Omission, and our sins of Commission; t'ake
 sins which we have committed our selves, and
 the sins which we have caused others to com-
 mit; Lord, lay them not to our charge: Make
 us clean, and by thy mighty Power enable us
 to continue. Hear us, and help us, and
 abundantly more for us, we beseech thee, t'hat
 we are able to ask or think; and that alone
 thy mercies sake, and thy dear Son Christ Iesus
 his sake, to whom be all Honor, and Glo-
 ry now, and for evermore. Amen.

Glory be the Father, &c.

The Youths Psalter.

M. Sunday.

Sing we unto the Lord, a new Song, for he hath dealt bountifully with us.

Most gracious God, sacrifice of Praise, and Thanksgiving, are to be given to thee, for thou art a gracious Father, and rich in mercy to them that call upon thy Name, we O Lord desire to yield thee humble and hearty thanks, for preserving us from all manner of perils, not only this night, or this week last past, but from the beginning of our lives; we thank thee O Lord, that thou hast been pleased to bring us safe to the light of this day, and to the comforts which are consecrated for thy honor, and appointed on this Holy-day for thy service; so inspire our hearts most gracious Lord God, with the Majesty and Glory thereof, that we may wholly depend on our own affairs, and may with delight seek thee in the use of thine ordinances, and may study with all our mights, to perform those duties which thou dost this day expect from us: And since thou O Lord wilt be satisfied in all that draw near to thee, we beseech thee to pardon all our transgressions, cast them out of thy sight, and accept of us in the merits of thy Son Jesus, that when we shall visit thy Temple, and approach to thine Altar, our prayers may come up before thee, as incense, and the lifting up of our hands as an evening Sacrifice; and as we
are

The Youths Psalter.

are desirous that thou shouldest hear us when we
call upon thee, so we beseech thee, give us grace
to hear thee, when in thy word, and Minister
thou callest upon us ; endue our hearts with re-
verence, when we hear it ; with meekness
when we receive it ; and so strengthen us with
Faith, that we may build thereon as on a rock
the Fabricks of our Salvation ; Lord, hear us
and answer us, do with us, and for us, accord-
ing to the riches of thy mercy. and that for the
dear Son Christ Jesus his sake, in whose name
and words we desire to be further heard, saying
as he himself hath Taught his Disciples in
his most Holy Gospel : Our Father which art
in Heaven, &c.

Glory be to the Father, &c.

Devotions Holy and Humane on sundry
Occasions.

Chap. 1. Of serving God.

God will have no time to save us, if we
find no day to serve him.

2 Shall we have six days in seven, and God
not one ?

3 Publick worship is the Pillar of Religion
, and high Service of Almighty God.

4 If every one taketh away his stone, we
will pull down the Pillar to the ruine of Reli-
gion.

5 In the Church we are before God's face
as mans.

The Youths Psalter.

6 It is both a scandal to man, and scorn to God, to be irreverent in the Church, to dare, and seeer God to his face.

7 The truest picture of the Saints with God in Heaben, is a Congregation, devout at God's worship on earth.

8 We cannot do better, than to go to Heaben: nor worse, than to do any thing ill, or uncomely in it.

9 The Deuil's misbehaviour in Heaben, cast him into Hell.

10 He that laughts in the Church, is tickled by the Deuil.

A Parable of the Pharisee and Publican.

11 Two men went up into the temple to pray, the one a Pharisee, and the other a Publican.

12 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican.

13 I fast twice in the week, I give tithes of that I possess.

14 And the Publican standing a far off, would not lift up so much as his eyes unto Heaben.

15 But smote upon his breast, saying, God merciful to me a sinner.

16 I tell you, this man went down to his house

The Youtlis Psalter.

house justified, rather than the other, for every one that exalteth himself, shall be abased, and he that humbleth himself shall be exalted.

Chap. 2. Of delaying to be good.

If God calls to day, shall we go to morrow
shall the Devil have the flower of age, and
God the bran?

2 It is a desperate resolution to fall into the
puddle of sin this week, in hope to rise the next.

3 For the longer we keep off from God, his
acceptance is the more doubtful.

4 And mans performance is more difficult
because Satan hath the greater power over him
and sin in him, by the strength of custom, which
to conquer is a miracle.

5 Repentance too, hath a greater task, many
spots to wash, knots to loose, roots to dig, sinners
to kill.

6 The best fruit of sin, is repentance, the
rest is shame, and death.

Chap. 3. Of Presumption.

It is the Devils lullaby, to slay out
time of Salvation, as did the five foolish
gins.

2 None but a poisonous spirit, will suck
strength out of the flower of mercy.

3 It is the confidence of mercy, to put
tempt on Justice.

The Youths Psalter.

4 It is to leave the soul at last, without all hope of succour, and sanctuary; because guile dare not fly to Justice, and hath no remedy else but abused mercy.

5 Gods best saints have been fearing men, and shall sinners be presumers?

6 I presume of that which is not mine, but Gods life and Grace: with either of which I am undone for ever, and yet I provoke God, without whose mercy I can have neither.

Chap. 4. Of Despair.

1 This is the sin of hell, not fit for them that live on Earth, who may be in a state damnable, without not condemned.

2 The sin against God, but a murderer of the Godhead, in which Judas sinned more, than in his treason.

3 The sin on earth capable of a cure, two ways, by consideration, and caution.

Consider

4 If I have a world of sin to damn me, God hath a sea of mercy to drown it.

5 No stains or guilts can make a soul so vile, but Christ's blood can cleanse it.

6 The Remedy of Repentance was experienced by David, Peter, Manasseh, Magdalen, Paul, and others.

Beware before of the Sin of Presumption.

7 From the precipice of false hope, are the

The Youths Psalter.

most fearful and fatal falls into Despair.

8 Woe to him that lies under the temptations to despair, for himself, and the Devil, are his foes, and no man of God is his friend.

Chap. 5. Of Discontent.

The discontented man is a Watch over a wound, wrested out of tune, and goeth fall.

2 Discontent filleth the soul more with considerations of its unhappiness, than with thoughts of the remedy.

3 Nay its so busied with the thoughts of mischief, that it alloweth no leisure for those Release.

4 Discontent entails the mind to misery, and the more it grows.

5 Look not so much how many there are in better condition than thy self, but how many more in a worse.

6 Its impossible to bring things to our mind, let a man bring his mind to things, and since is not what he desireth to be, let him desire to what he is.

7 Apprehension of wrongs, make men more injuries than are offered them.

8 Prosperity would be Tinsel, but for better.

9 As the matter of thy discontent is in thy power, remedy it; is it not in thy power, submit.

The Youths Plalter.

Chap. 6. Of Swearing and Blaspheming.

The Jewes stopt their ears at it ; and shall
Christians open their mouths for it.

2 It is treason against the Divine Majesty,
and a high ingratitude.

3 For God made our tongues to glorifie him,
and we make them instruments of sin.

4 There is great danger in it ; the law sayes
of condemnation.

5 There is no profit, credit, or pleasure in it,
a meer sin, without motive to excuse it.

6 Its offence is aggravated by custome : that
man shall dare to get, and keep an habit a-
gainst Heaven.

7 There are means to be used for the loosing
as well as getting this custome.

8 For Gods Name, O Lord ! Jesus ! Christ !
use other words ; as, O strange, O rare, O me,
with as good sence, and less sin.

Punish thy slips, by biting of thy tongue,
giving an Alms, or by saying the Lords
Prayer.

Chap. 7. Of Lying.

The Devil first spake, and ever since taught
this language.

2 The death of mankind was drawn in first,
from that breath of the serpent.

The Yonths Psalter.

3 Speech brought forth with a lye, is concealed in Adultery.

4 He that loveth a lye, divorceth his soul from truth, Gods daughter, and espouseth it to falsehood, which is the Devils.

5 The Devils daughter hath damnation for her dowry, so hath lying, it is a sin of Air, but ends in fire.

6 The primitive Christians would rather die than lie, chusing rather the loss of life, then sin, a stain upon the conscience.

7 To loath, and leave this sin; do nothing to be blushed at, and thou shalt not need life for a Mask.

Chap. 8. Of Slandering.

It makes our mouths black, and vs to sinne in our Brothers face.

2 To wound a good mans fame, is to thynke dirt at God himself, for the righteous are precious in his sight.

3 To wound a man of God so, is yet worse for it kills so many souls as believe the slander, and his ministry lies a bleeding, if his Credit receiveth a wound.

4 Be deaf to obloquy, which is the only way naturally to become dumb to it.

5 Neither believe, nor devise ill reports.

Chap. 9. Of Idleness.

It is a sad thing to come into the world, only to live, and die.

2 To live a life of idleness, is a lingering death even in our life.

3 If we are idle in our duty towards God, we must needs be too busy in serving of the devil.

4 It is the spawn of lust; as standing waters corrupt soonest, and swarm with loathsome creatures.

5 It is the Shame of a man; a baseness below all creatures, even from the Emmet to the Angel.

6 It is the Mother of want in this world, and of everlasting ruine in the world to come.

7 Heaven is worth our labour; Eternity is the reward, for the expence of a little time.

8 Christ took pains to save thy soul, the Martyrs sweat and bled to save theirs, and shall not we sweat to save ours?

9 The Devil is watchful to destroy our souls, and shall we take no care to preserve them?

Chap. 10. Of Gluttony.

1 It is a sin man is not made for, but is undone by.

2 It makes man a swine; his Belly is his God: his Paunch, his Paradise: the Kitching his Church: first and second courses, his Services; his hours of Devotion, Dral-tims: his Creed is in his Cook: his Decalogue, in his Dishes.

3 The company of Epicures, his Compani-

The Youths Psalter,

on of Saints : and death everlasting his end.

4 It is a sin that is always mother of another : for Luxury never wants a womb, where Gluttony hath a belly.

5 It is oftentimes sister to a multitude of sins.

6 It makes a man wretched as a beast, for when here it bars him of the greatest blessing, health, and of his chiefest boon, long life : and his only bliss, pleasure.

7 For fulness is the mother of sickness : and sickness is the nurse of death.

8 The Glutton even then diggeth his grave with his teeth, when he most pampers his palate.

9 Before the flood, the life of man was ten to one longer than now, because his Diet was twenty to one less.

Chap. 11. Of Lasciviousness and Luxury.

The sin of unchastity is vain, foul, fearful and prebailing : for

2 The more lust is served, the less it is satisfied.

3 It is sacrilegiously to make a stewes of Gods Temple, the body :

4 It is short pleasure, for an everlasting pain.

5 It stains the conscience, wounds health, Honour, Estate, and Reputation.

6 Take

The Youths Platter.

6 Take heed therefore of the things that beget and nourish lust.

7 Covenant with the eyes against lascivious persons, pictures, and gestures.

8 Stop thy ears against all lustful Songs, lewd discourses, and devises.

9 Keep the heart from excessive sleeps, meats, and drinks, or such as are known to be provocative.

10 Temperance, and Sobriety, are great friends to Chastity.

Chap. 12. Of Nature.

Alt is an assistant to Nature, and experience is the touchstone & perfection of Art.

2 It is difficult to make that straight by Art, which Nature hath made crooked.

3 Let Nature have what is requisite, though affection be denyed it.

4 Nature without learning is rude, and learning without Nature, is foolish.

5 All things are Artificial, for Nature is the Art of God.

Chap. 13. Of Pride

I Never yet found Pride in a noble Nature, nor Humility in an Unworthy mind.

2 It is God's hate; other sins fly God, but this flies at God, and God at it.

3 It

3 It is mans bane ; it went before the fall
Angels, and Adam, and doth go before destru-
tion.

4 It is Christs scorn ; in his birth, life, death,
all humility, nothing of pride.

5 Why should man be proud ? a grave will be
the end of his body, and Hell (without pardon)
the end of a sinning soul.

6 What can he boast of ? his riches, the per-
secutions of his body, or soul, are all the gifts of
God, and no man but is liable to surrender
whensoever God shall please to summon him.

Chap. 14. Of Anger, Rage, Cruelty.

Anger deferred alwayeth, continued it in-
creaseth.

2 In Correction take heed of being angry, lest
thy inordinate passion, provoke thee to inordi-
nate actions.

3 Hasty and forward speeches begets Anger ;
anger, wrath : wrath, revenge : and revenge,
mischief :

4 There is a great severity, and as little di-
cretion in favouring all, as in favouring none.

5 The Angry man is unhappy in this, that
his friends dare not give counsel.

6 Moderate anger is the sinew of the Soul ;
and increaseth valour, when mixed with discre-
tion.

7 Holy Anger makes even a Saint, either a
beast, or a bedlam.

8 Wrath

8 Wrath puts God out of the heart, and lets in the Devil.

9 To rule over Anger is to be above a Conquerour; but to serve it, is to be below a slave.

10 Wrath is opposite to health, and grace, and so an enemy to body, and soul.

11 If thou art angry, repeat to thy self the Alphabet, or Crys-Cross-Kow, before you speak, or act, or say the Lords prayer, the Creed, or some lesson of Scripture.

Chap. 15. Of Envy.

Envie is a snake in the heart poisoning the fountain of actions, and stinging the mind, to the wasting of the spirits, and weakning of the body.

2 The heart will endure no such snake in it, if it have faith in Gods providence, whose orders, and acts, envy quarrels.

3 Or if it hath love to God and Heaven, for there the more heirs, the more inheritance.

4 Or to man on earth, for we do not grieve, but joy, at their good, whom we love.

5 Humility is a good Antidote against envy, for Pride breeds this snake.

6 If we have pity, we will eye man as mortal, and mutable.

7 Dead Pompey made Caesar weep.

Chap. 16. Of Malice.

Malice is a Load swelling with venom in the heart: To God who is love, it is most odious, because like the Devil it is most abominable.

2 Men are mortal, their Enmities therefore should not be immortal.

3 Men are mutable; whom now I hate, I may hereafter need.

4 Men are Amiable; all made after the Image of Almighty God, and bought up by the blood of his Son Jesus Christ.

5 If there be Antipathy in Nature, it must be mastered by Grace, which must do miracles to Nature.

6 Beware of Anger, that if it kindle, it continue not to be wrath, and so cool into malice.

Chap. 17. Of Revenge.

The sin of Revenge strikes at God, and man.

2 It invades God's Privilege, and wrests the sword out of his hand.

3 It is an enemy to Nature, for men that are born without Arms, should live without revenge.

4 Cæsars memory was noble, to forget nothing but wrongs.

5 To

The Youths Psalter.

5 To pass by an injury is a most excellent History.

6 Beware of self-love, and wrath, the Father and Mother of Revenge.

Chap. 18. Of Fear.

The Fear of God is the strength of man.

2 Love is the foundation of fear, he is not long fear'd that is not always loved.

3 Who so doth truly fear God, doth faithfully serve him, really love him, zealously adore him, and doth good cheerfully.

4 The servant fears and hates.

5 The Son fears, and loves.

6 And folly fears what it cannot avoid.

7 If thou wilt not fear, do not hope.

8 Fear thy Choice, rather than rue the chance.

9 He is soonest hurt, that fears most.

10 For fear betrayeth the succours of Reason.

11 Moderation in enjoying what we have, and desiring what we have not, casteth out cares, and fears.

Chap. 19. Of Impatience.

Impatience is an Insurrection against the government of God, and a sin of an everlasting date; for the impatient man is in perpetual
mo.

The Youths Psalter.

motion of misery till at rest in his grave.

2 It is a Tutor to Despair, and a factor for Apostacy.

3 A Sin, which wastes the soul, and weakens life, depriving it of a calm of Conscience, in tempests of trouble.

4 A Sin, so forbidding man to improve life, that rather than he shall die a Martyr, it will not suffer him to live a Saint.

5 By way of remedy against this Sin, consider, Calamity is a common lot, from which Saints nor Princes have any Priviledge, nor had he that was King of Saints, and Kings.

6 Study Christs Crosse, no water so bitter, but that wood will sweeten it.

Chap. 20. Of ill Principles.

It is an ill principle to think thy self good, because thou seest another worse, by that rule, there shall be but one man bad in the world; that is, the worst.

2 Do likewise to think thy self not bad, because particularly good, by which rule, because no man is universally ill, there should not be one sinner.

3 Think not thy life good, if thy heart be nest; a wrong meaning murtheres a good action, right makes not a good conversation.

4 Not to be an hypocrite, is good; and so it is not to be prophane.

5 Not

The Youths Psalter.

5 Not to shew more good than I am, is good,
but to be less good than I should be, is better:

6 So then, if I think as I should, I must do
as I think.

7 Think not thy self good, because godly by
its; a habit of strength, not a fit, makes an
healthy man:

8 A Constancy of good carriage, not an act
now, and then, makes an holy one: we shall be
judged by our ways, not our steps.

9 Think not thy self good, because thy self
is right, for the Devils beliebe, and tremble:
a good belief, and a good life, it is that makes a
good man.

10 Believe thy self a Cherubim; and like
not a Saint, thou art but a Devil; to thy fancy
an Angel, but in Gods eye, a fiend, thine own
elect, but Gods Reprobate.

11 Think not thy soul well, if absolved of her
sins; for offended justice will punish nothing
more than abused mercy.

12 Think not that the practice of Piety be-
longs to the Cloyster, and the Clergy; their ob-
ligation may be more, but thy duties are no less.

13 To prevent these kind of sins, ill habits
are to be avoided. For

14 An ill Custom is a second nature.

15 An inveterate disease it is, which, to keep
is death, and to leave impossible.

16 Entrance into a guilt, takes off the veil of
shame; but continuance whorles the forehead.

17 En

The Youths Psalter.

17 Entrance conceibes continuance ; this begets custome, and that impudence.

18 Beware of ill company, how canst thou dread a plaguy body, and sit with a pestilent soul ?

19 Fly all such infectious Sinners, and let thy prayers be
Lord have mercy upon them.

Chap. 21. Of Death.

Die thou must, and after life in weal, or woe for ever, & after death is no time to escape the woe, if thou dost loose the weal, as thou dost tender then Eternity, look unto my life.

2 For, die thou must but knowest not where, whether in house, or field, on land, or water, on Bed, or Board ; it doth then behove thee ebery where to look to it.

3 Die thou must but knowest not how : whether by a violent or natural course ; by a casualty, or an infirmity ; lingringly, or suddenly, then ebery where look for it.

4 Die thou must, but knowest not when : whether in the day, or night, this, or that, or the next day ; this, or that hour, minute, or time, whether Morn, Noon, Euen. Then ebery more look after it.

5 Thou hast not strength to put death under thy foot, without a Christ in thy Arms ;

6 Thou canst not welcome the one without
fear

The Youths Psalter.

hear, till thou embracest the other in thy faith, so that thou may'st well say,

7 To whom then should I look, but to thee, O Lord, who art my Saviour?

8 Forgive my sins, give me a repentance never to be repented of; and grant me thy Salvation, that when I dye, as I assuredly must, I may live eternally with thee, and by thee, singing Hallelujahs of Praise, Honour, and Glory, to thee, and to the Lamb for ever.

9 All men know that the day of death will come, yet all, or almost all, do notwithstanding labour to put it off: Yea, even those, who believe, that after death, they shall live more blessedly.

10 The last day of our life, is unknown, that days may be observed, the remedies are too late provided, when the dangers of death approach.

11 It is the opinion of Plato, that the whole life of a wise man, is the meditation of death.

12 That death is not accounted evil, which good life hath gone before.

13 This temporal life, compared to the eternal, is rather to be accounted a death, than a life.

14 They are not lost, but sent before, whom Christ hath received.

The Youtlis Psalter.

15 What man is he that lieth, and shall not see death?

16 It is appointed for all men once to die.

17 Wherefore, O Lord, so teach us to number our days, that we may apply our hearts unto wisdom.

Chap. 22. Of Judgment.

It is not for us to know the day of Judgment; but being always uncertain of the coming of the Judge, let us so live, as if we were to be judged the next day.

2 Nothing doth more set forward an honest life, than for a man to believe he shall be judged; whom hidden things do not deceive; evil things do offend, and good things do delight.

3 The great Judge of the world, is not prevented by favour, nor led by mercy, nor corrupted with money, nor appeased by satisfaction, nor Repentance.

4 Let the soul while it hath time here, labour for it self by Repentance, so long as here is place for mercy, for in the other world is the place of Justice.

5 In the day of Judgement we can have nothing to answer for our selves, where Heavens, Earth, the Air, Water, and the whole world shall witness our sins against us, and if all should be silent, our thoughts, and our works especially shall stand before our eyes, accusing before God.

The Youths Psalter.

6 On the right hand will be our sins accusing us, on the left hand innumerable Devils; underneath us the terrible deepness and darkness of hell; above us the Judge offended; without the world burning; within the conscience tormenting; there shall the righteous scarcely be saved.

7 Alas miserable sinner, whither wilt thou fly? Since to hide thy self is impossible, and to appear is intollerable.

Chap. 23. Of Time.

Time, and Prudence may do any thing.

2 Truth is the issue of Time, by whom all secrets are discovered, and laid open.

3 Time past may be repented of, but not recalled.

4 The beginnings of things is in our own power, but the ends thereof in Gods.

5 He that refuseth to repent, and be reformed to day, perhaps may die before to morrow.

6 Let no day be spent without some remembrance how thou hast bestowed thy time.

7 Vespasian thought that day lost, wherein he had not gained a friend.

8 Blessed are they that keep Judgment; and he that doth Righteousness at all times.

Chap. 24. Of Discourses, Jestes, and Censures.

That is the worst jest, that is a close earnest.

2 It is not good jesting with edge-tools.

The Youths Psalter.

3 It is moze to know when to be silent, than when to speak.

4 He that thinketh much, and sayeth little, speaketh most.

5 Hear and learn when you are young; discourse, and jest, when you are old.

6 But remember, they commonly know least, that censure most.

7 And he that understandeth himself, or others, will rather wonder that things are so well done, than censure them for being no better.

8 Give me a man that speaks reason, rather than Authors, and sence rather than Sillogisms, the one argues a good judgement, the other only reading.

9 It is a greater commendation to say that a man is wise, than that he is well read.

10 He that flattereth unworthily before a mans face, will betray as unworthily behind a mans back.

11 So much as you hear any man betray from anothers worth, so far he comes short of himself.

12 There are many that in words are ready to praise that which is good, but few that in works are ready to follow the same.

13 Perfect praise, and Felicity, consisteth in a contented life, and a happy death.

14 Praise encourageth the spirit to do great and mighty things, and nourisheth true vertue where it is begun.

15 Com

The Youths Psalter.

15 Commendations make the labour, light ;
the wit, studious ; and the hope, rich.

16 Three things are commendable in a
Schollar, Silence in his tongue, diligence in rea-
ding, and civility in his behavious.

17 As the shadow followeth the body, so
praise followeth vertue.

18 There is no day so clear, but hath some
cloud ; Noz any vertue so compleat, but it is
subject to the scandals of the envious.

Chap. 25. Of Moderation, Mean.

All evil lieth in extremes ; that is, either
in too much, or too little ; all good lyeth in
a mean ; that is, neither too much, noz too lit-
tle ; which is both the best, and the safest con-
dition.

2 In musick, the mean is the sweetest part.

3 Fire hath alwayes smoak, as extremes
hath alwayes trouble.

4 A certain King demanded counsell of a
Bishop ; the Bishop called for a large sheet of
parchment, whereon he wrote his advice in two
wordes ; a mean on the one side, and moderation
on the other.

Chap. 26. Of Marriage.

Men ought to obey the Lawes, and women
to obey their Husbands.

The Youths Psalter.

2 He that marrieth in haste, repenteth at leisure.

3 Silence, and Patience, are the married folks vertues.

4 Pure chastity is beauty to our souls, grace to our bodies, peace to our desires, the seal of grace; the staffe of devotion; the mark of the iust; the glory of life, and the comfort of death.

5 The best four Vertues, are Chastity, Humility, Modesty, and Charity.

Chap. 27. Of Liberty, Obedience, Service.

Too much liberty is an occasion of too much confusion; liberty in the mind, is a mark of goodness; in the tongue, of simplicity; in the hands, of filching; and in the conversation, of a defect in wit, modesty, and grace.

2 It is he is to be esteemed free, that is not enslav'd to any lewd infirmity.

3 That man lieth most at liberty, that walketh by the rule of his Religion.

4 To have a settled conscience, is, of all liberties, the most pleasant.

5 To serve well, and with obedience, is a sign of great discretion.

6 For a wile man, bondage it self is liberty.

7 That nation is truly happy, whose Sovereign is merciful, and whose subjects are obedient.

8 The

The Youths Psalter.

8 The obedience of wicked men is fear, but the just man obeys for love.

9 Where reason is the master, appetite is the servant.

10 Disobedience proceedeth from neglect, for he shall best be obeyed, that best knows how to govern.

11 They make oftentimes the best masters, that in former times had been the best servants.

12 He that obeyeth those above him, is a good tutor to those beneath him.

13 He that is obedient consults his devotion, his discretion, his safety, and his religion.

Chap. 28. Of Choice.

If thou choolest a wife, consult the endowments of her mind, more than the beauty of her person, the first is the Jewel; the other, but the cabinet that holds it.

2 Be not hasty in thy choice, lest thou dost that in a day, that cannot be undone in an Age.

3 If thy choice be beauty, that is not without its blasts; if riches, they have wings: if friends, they are fickle: but if vertue, thou art happy, for she alone is durable.

4 Let thy choice always be level'd at what is good; not what is great.

5 Moses chose rather to suffer affliction with the children of God, than to enjoy the pleasures of An.

The Youths Psalter.

6 And hath not God chosen the poor of this world, rich in Faith, and heirs of the Kingdom, which he hath promised to them that love him?

Chap. 29. Of Consideration.

Consider long what you do, and do quickly what you have considered.

2 A wise man thinketh upon what hath formerly been done; and doth what shall hereafter be thought upon by others.

3 He that considereth what is past, may foresee what is to come.

4 The consideration of delights past, are burthensome to a dejected mind.

5 Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.

Chap. 30. Of Conscience.

A Good conscience, is a great comfort.

2 An ill conscience is a viper in the bowels of a sinner.

3 To act wilfully against the conscience, is to rebel against the divine Lawes of the Almighty.

4 The Conscience is a Diary, that contains an account of man's failings, and imperfections.

5 A good Conscience is a continual feast.

6 Be careful of thy Conscience, for thou hast nothing

The Youths Plaster.

nothing else to accompany thee into another world.

7 A guilty Conscience is afraid, before it is hurt, nor doth it need an accuser.

8 No plague more terrible, nor curse more grievous, than the guilt of a self-accusing Conscience.

9 Fear God, honour the King, love thy Neighbour; hate no man, and that for Conscience sake.

10 For the end of the Commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned.

Chap. 31. Of Ingratitude.

TO repay good, for good, is humane: to return evil for good is diabolish, to render evil for evil is wicked, but to return good for evil is divine.

2 Write injuries in Dust, but courtesies in marble.

3 He that is covetous, is most apt to be ingrateful.

4 Ever to be begging, or borrowing, without making a restitution, is an ingrateful disposition, and doth oftentimes work contention among the most intimate friends and acquaintance.

5 If a man be born a fool, his Nature is his Apology, but nothing can excuse the man that is ungrateful.

6 To

6 To cast away courtesies upon an ingrateful person, is like a man's hiding his treasure in the Sea.

7 Those Relations that are most strictly tyed by the bands of Affinity, and Consanguinity, are nevertheless oftentimes divided by this mischievous vice of ingratitude

8 There is a tincture of the monstrous sin of ingratitude, in the natures of all men, as we are the children of disobedience, and the off-spring of our Father Adam

9 He is extremely unthankful, that will forget a courtesie; but he is impiously, and wickedly ungrateful, that shall render ill, for the good he doth receive.

10 The word ingratitude, is the epitomy of all impiety.

Chap. 32. Of Beauty.

Beauty is the ornament of the body, of so bewitching a nature, that it even forceth an affection from the greatest strangers

2 But a flower of so short a life, that it dies as soon as it is blossomed

3 Beauty is a strong Gyant, but is sometimes however captivated by the other Gyant; Gold

4 Age and sickness are great enemies to beauty

5 But the beauty of the soul is permanent;

The Youths Platter.

as Vertue, Wisdom, which are flowers that grow not in every ones Garden

6 They that paint themselves to become beautiful, are displeased with what God hath gave for them, and by endeavouring to hide the defects of the body, they augment the number of those passions and humors, that infect the soul

7 The man is unnatural, that hath not an high esteem for beauty

8 But beauty without discretion, is like a pearl in a swines mouth

9 Nature seems cruel in this, that a young man cannot dart his eyes at a beauty, without great peril of being wounded himself

10 The glory of young men is their strength, and the beauty of old men is the gray head

11 How beautiful are the feet of him that bringeth peace, and glad tidings of good things

12 Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.

Chap. 33. Of Youth.

The greatest work we have to do in youth, is to take care that we may not need to repent in Age

2 Youth, that formerly took pleasure in base exploits, is now turned about, and become a zealous votarie to some feminine beauty

3 Humility is a learning fit for youth, and affliction makes an old man wise

The Youths Psalter.

4 A youthful custom, makes an old habit.

5 The young mans vertue is obedience.

6 Blushes are the beauties of the young, resolutions are the ornaments of the old.

7 The young man thinketh that the old man is a fool, the old man knoweth that he is so

8 Short instructions are fittest for youth, because soonest learned, and easiest remembered by them

9 Fly youthful lusts; but follow Righteousness, Faith, Charity, peace with them that call on the Lord with a pure heart

10 And remember thy Creator in the days of thy youth

Chap. 34. Of Heaven, and Hell.

The way to Heaven, is to have continual thoughts of Hell; the musing on Hells eternal fires may make thee careful to avoid the way to them; and sin, the fuel of them.

2 It is a dear bargain to buy a sin at the loss of Heaven, and to have that sin accompanied with the conscience tormenting threats of Hell-fire, wherefore let Hell be in thy thoughts, but let Heaven be thy Aim.

3 If Gods Palace, Heaven be the best place, his Prison, Hell, is certainly the worst.

4 If the joys of that pass all understanding, the pains of this are above our comprehension

5 Dis-

The Youths Psalter.

5 Discourse may make them great, but experience makes that little

6 Hell and destruction are before the Lord, how much more then the hearts of the children of men?

7 Hell and Destruction, are never full; so the eyes of man are never satisfied.

Chap. 35. Of Fame, and Infamy.

Repot is commonly a lyar, and therefore not to be believed.

2 A good name is worth the having, yet it is hard to keep.

3 To live well, is the way to dye well, and he that so lives, and so dies, his name shall never be forgotten

4 Fame keeps his Register in Heaven, and there neither moth, nor rust can enter to devour it

5 An infamous Repot is the murthurer of Reputation

6 Fame, Time, and Riches, make Shrew's use of their wings

7 It is the Princes fame to be beloved by his Subjects, and their fame to be obedient to their Prince

8 If thou would'st be famous thy self, endeavour not to stifle the reputation of another

9 Speak as well as thou canst, and live as well as thou speakest, so shalt thou be famous, and thy name shall live.

10 That

The Youths Psalter.

10 That man is infamous indeed, whose life is hated, and whose death is longed for

11 Time hath Iron Teeth; but however, it will gnaw abundantly, e're it can swallow down an infamy

12 A good name is a good portion; in the time of distress

13 The memory of the just is blessed: but the name of the wicked shall rot

14 A good name is rather to be chosen, than great riches, and loving labour, rather than silver and gold

15 A good name is better than precious Ointment, and the day of death, than the day of ones birth

Chap. 36. Of Wisdom, and Understanding.

MAN giveth his heart to seek and search out by wisdom, concerning all things that are done under Heaven; this sore travail hath God given to the sons of men, to be exercised therewith

2 The wise man takes care for necessities, not for superfluities

3 He is rich, that is rich in wisdom; it will teach him to be content in all conditions

4 The wise man is master of his own passions

5 Wisdom acts nothing considerable, without premeditation

The Youths Psalter.

- 6 Wise men see their own faults, by the follies of others
- 7 It is wisdom to be cautious, and a folly to be too doubtful
- 8 The wise man knows how to receive a wrong, as well as to resent it
- 9 That man that is too wise, is too foolish
- 10 The price of wisdom is aboue Rubies
- 11 The fear of the Lord, is wisdom; and to depart from evil, is understanding: but fools despise wisdom, and instruction
- 12 The Lord giveth wisdom; out of his mouth, cometh knowledge, and understanding
- 13 Happy is that man that findeth wisdom, and getteth understanding
- 14 Wisdom strengthneth the wise, more than ten mighty men, which are in the City.
- 15 There was a little City, and few men within it; and there came a great King against it, and beleeged it, and built great Bulwarks against it
- 16 Now there was in it a pooe wise man, and he, by his wisdom, delibered the City; yet no man remembred that same pooe man
- 17 Wisdom is better than strength; nevertheless the pooe man's wisdom is despised, and his words are not heard
- 18 However, he that getteth wisdom, loveth his own soul; and he that keepeth understanding shall find good
- 19 Through wisdom is an house builded, and

The Youths Psalter.

and by understanding it is established.

20 Howsoever in wisdom there is much grief: and he that increaseth knowledge, increaseth sorrow

21 But Wisdom excelleth folly, as far as light excelleth darkness

Chap. 37. Of Hypocrisie, Dissimulation.

HE understandeth not the world, that lays himself open to be understood by the world

2 Reserbedness is to be commended: Closeness, and dexterity is to be commended: But dissimulation to be hated

3 Many men that are lip-holy, are nevertheless heart-hollow.

4 A mortal enemy is better than a false friend

5 To counterfeit a shew of Religion, is to dissemble with God and man

6 The Hypocrite when once discovered, will not be beliebed though he speaketh truth

7 If there be one place in Hell hotter than another, it may be called Locus Hipocritarum, the place of Hypocrites

8 He that hateth, dissembleth with his lips, and layeth up deceit within him

9 The joy of the Hypocrite is but for a moment.

10 Beware of the leaven of the Pharisees, which is Hypocrisie

11 When thou dost an Alms, do not sound a trumpet

The Youths Psalter.

trumpet as the Hypocrites do; they have their
ward.

Chap. 38. Of Life.

WE are certain we cannot live long, and
uncertain whether we shall live at all.

2 When a man saith this, he is not sure his
tongue shall speak it out.

3 Mans life is a Lottery, where some draw
much, others nothing.

4 He that endeavourerh, attaineth; he that
neglecterh, repenteth.

5 He that doth all he can do, doth all he
should do.

6 A laborious life in youth, is encouraged
with the hope of a quiet life in Age.

7 Pain and Pleasure takes their turns in
his life.

8 It is better not to live, than not to know
how to live.

9 The life of this world, is but the hope of
life in a better world.

10 It is better discretion to study how to
live, than how long to live.

11 They cannot think to live well, that do
not think to die.

12 Death is the end of our fears, and the
beginning of our joys.

13 No man dieth more contentedly, than he
considereth most uprightly.

The Youtlis Psalter.

Chap. 39. Of Riches.

There is an evil under the sun, and it is common among men.

2 A man to whom God hath given riches, wealth, and honoꝛ, so that he wanteth nothing foꝛ his soul, of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity and evil disease.

3 He that loveth silber, shall not be satisfied with silber; noꝛ he that loveth abundance, will encrease.

4 When goods encrease, they are encreased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

5 The sleep of the labouring man is sweet, whether he eat little, oꝛ much; but the abundance of the rich, will not suffer him to sleep.

6 There is a soꝛe evil under the sun, named riches kept foꝛ the owners thereof to their hurt.

7 Those riches perish by evil trabel; and he begetteth a son, and there is nothing in his hand.

8 As he came foꝛth of his Mothers womb naked shall he return to go, as he came, and shall carry nothing of his labour with him.

9 There is also a soꝛe evil, that in all points as he came, so shall he go, and what profit he that laboreth foꝛ the wind?

The Youths Psalter.

10 All his days also he eateth in darkness
and hath much sorrow and wraich in his Sick-
ness.

11 It is good and comely for one to eat and
to drink, and to enjoy the good of all his laboꝝ
that he taketh under the Sun, all the days of
his life, which God giveth him; for it is his
portion.

12 Every man also to whom God hath given
riches, and wealth, and hath given him
power to eat thereof, and to take his portion,
and to rejoyce in his laboꝝ; this is the gift of
God.

13 For he shall much remember the days
of his life, because God answereth him in the
thoughts of his heart.

Chap. 40.

Lemuels description of a good wife.

A Vertuous woman is a crown to her hus-
band, but she that maketh ashamed is as
rottenness in his bones.

2 Who can find a vertuous woman, for her
price is far above rubies?

3 The heart of her husband doth safely trust
in her, so that he shall have no need of spoil.

4 She will do him good, and not evil, all the
days of her life.

5 She seeketh wool, and flax, and worketh
skillfully with her hands. 6 She

The Youths Psalter.

6 She is like the Merchant Ships; she bringeth her food from a far.

7 She ariseth also while it is yet night, and giveth meat to her household, and a portion to her Maidens.

8 She considereth a field and buyeth it; with the fruit of her hands she planteth a Vineyard.

9 She girdeth her loyns with strength, and strengthneth her arms.

10 She perceiveth that her Merchandise is good, her candle goeth not out by night.

11 She layeth her hands to the spindle and the distaff.

12 She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy.

13 She is not afraid of the Snow for her household; for they are all clothed with scarlet.

14 She maketh her self coverings of Cambric; her cloathing is silk, and purple.

15 Her husband is known in the gates: when he uttereth among the elders of the Land.

16 She maketh fine Linnen and selleth it, and delivereth girdles unto the merchant.

17 Strength and Honor are her cloathing, and she shall rejoyce in time to come.

18 She openeth her mouth with wisdom, and in her tongue is the law of kindness.

19 She looketh well to the ways of her household, and eateth not the bread of idleness.

20 Her children rise up, and call her blessed, her husband also, and he praiseth her.

The Youths Psalter.

ing 21 Favor is deceitful, and beauty is vain,
ut a woman that feareth the Lord, she shall be
enriched.

n 22 Give her of the fruit of her hands, and let
er own works praise her in the gates.

ard. Chap. 41. Of the increase of Vanity.

Considered all the oppressions that are done
ce under the sun; and behold the tears of such as
are oppressed, and they had no comforter: and
e at the side of their oppressours there was power,
they had no comforter.

oo 2 Wherefore I praised the dead which are al-
py. ready dead, more than the living which are yet
2 live.

rie 3 Yea, better is he, than both they, which
Lapth not yet been, who hath not seen the evil
ork that is done under the sun.

wh 4 Again, I considered all travel, and every
ght work; that for this, a man is envied of his
h neighbour; this is Vanity and vexation of
pirit.

hig 5 Man by Wisdom seeketh concerning all
hings that are done under Heaven, this sore
mabel hath God given to the sons of men, to be
exercised therewith.

hoo 6 The fool foldeth his hands together, and
terth his own flesh.

ell 7 Better is an handful with quietness, than
th the hands full with travel and vexation of
pirit.

The Youths Psalter.

8 A man that hath neither child, nor br
ther, yet hath no end of all his laboꝝ, neither
his Age satisfied with riches, neither sa
he for whom do I laboꝝ, and bereave my soul
good? This is also Vanity, yea, it is a
travail.

9 If a man beget an hundred children, an
live many years, and his soul be not filled with
good, and also that he have no Burial, I say
that an untimely birth is better than he.

10 For he cometh in with vanity, and de
parteth in darkness.

11 Seeing there be many things that
create vanity, what is man the better?

12 For who knoweth what is good for man
in this vain life, which he spendeth as a
dow; for who can tell a man what shall be after
him, under the sun?

Chap. 42. Of Vanity in divine affairs.

Keep thy foot when thou goest to the house
of God: and be more ready to hear than to
offer the sacrifice of fools, for they consider not
that they do evil.

2 Be not rash with thy mouth, and let not
thine heart be hasty to utter any thing before
God; for God is in Heaven and thou upon
Earth: therefore let thy words be few.

3 For a dream cometh from the multitude
of business, and a fool is known by his multitude
of words.

4 Therefore

The Youths Plalter.

4 When thou bowest a vowe unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed.

5 Better is it that thou shouldest not vowe, than that thou shouldest vowe, and not pay.

6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams, and many words, there are divers vanities; but fear thou God.

Chap. 43.

The Creation of the World.

In the beginning God Created the Heaben, and the Earth.

2 The Earth was without form, and darkness covered the face of the deep, and the divine spirit moved upon the waters.

3 And God said let there be light, and there was light.

4 And God saw the light, that it was good: and God divided the light from darkness.

5 And God called the light day, and the darkness he called Night; and the Evening and the morning were the first day.

6 And God said, let there be a firmament in

The Youths Psalter.

the midst of the waters : and let it diuide the waters from the waters.

7 And God made a Firmament, and diuided the Waters, which were under the firmament, from the Waters which were aboue the Firmament, and it was so.

8 And God called the Firmament, Heauen; and the evening and the morning were the second day.

9 And God said let the Waters under the Heauen be gathered together unto one place, and let the dry land appear, and it was so.

10 And God called the dry Land, Earth, and the gathering together of the Waters, called he Seas : and God saw that it was good.

11 And God said, let the Earth bring forth Grass and Herbs yiel ding seed, and the Fruit-tree yiel ding Fruit after his kind, whose Seed is in it self, upon the Earth : and it was so.

12 And the Earth brought forth Grass, and Herb yiel ded seed after his kind, and the Tree yiel ded Fruit, whose seed was in it self after his kind; and God saw that it was good.

13 And the evening, and the morning were the third day.

14 And God said, Let there be lights in the Firmament of Heauen, to diuide the day from the night; and let them be for signs and for seasons and for days and years.

15 And let them be for lights in the Firmament of the Heauen, to giue light upon the Earth: and it was so.

The Youths Psalter.

16 And God made two great Lights; the greater light to rule the day, and lesser light to rule the night: He made the Stars also.

17 And God set them in the Firmament of the Heaven, to give light upon the Earth:

18 And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the Waters bring forth abundantly the moving Creature that hath life, and fowl that may fly above the Earth in the open Firmament of Heaven.

21 And God created great Whales, & every living Creature that moveth, which the Waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.

22 And God blessed them, saying, be fruitful and multiply, and fill the Waters in the Seas, and let fowl multiply in the Earth.

23 And the evening and the morning were the fifth day.

24 And God said, let the Earth bring forth the living Creature after his kind, Cattle, and creeping things, and Beast of the Earth after his kind; and it was so.

25 And God made the Beast of the Earth after his kind, and Cattle after their kind, and every thing that creepeth upon the Earth, after his

his kind: And God saw that it was good.

26 And God said, let us make Man in our Image, after our likeness: and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth on the Earth.

27 So God created man in his own Image, in the Image of God created he him, Male and Female created he them.

28 And God blessed them, and said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it, and have dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the earth.

29 And God said, behold I have given you every Herb bearing Seed, which is upon the face of all the earth, and every Tree, in the which is the Fruit of a Tree yielding Seed, to you it shall be for meat.

30 And to every Beast of the earth, and to every Fowl of the Air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green Herb, for meat. And it was so.

31 And God saw every thing that he had made; and behold it was very good, and the evening, and the morning, were the sixth day.

The Youths Psalter.

Chap. 44.

David killeth Goliath.

The Arms of the Israelites, and Philistines being ready to battle, there went a Champion from the camp of the Philistines, Goliath of Gath; whose height was cubits and a span.

2 He had an helmet of brass upon his head, and he was armed with a Coat of Mail, the weight of which was five thousand shekels of silver.

3 He had greaves of brass upon his thighs, and a target of brass between his shoulders.

4 The staff of his spear was like a beam of iron, his spearhead weighed six hundred shekels of iron, and a shield-bearer went before him.

5 And he cried to the Armies of Israel, Give you a man for me, and let him come down to me, for I will defy the Armies of Israel this day.

6 When Saul and all Israel heard those words, they were dismayed.

7 And the Philistine drew near morning and evening, and presented himself forty days.

8 Now David came to the trench, as the host was going forth to fight, and shouted for the battle.

9 And as he talked with his brethren, he saw Goliath the Champion of the Philistines,

The Youths Psalter.

as before, and David heard him.

10 And all the men of Israel when they saw the man, fled from him, for they were sore afraid.

11 And the men of Israel said, whosoever shall kill this man, that is come up to defile Israel, the will enrich him with great riches, and we will give him his daughter, and make his father house free in Israel.

And David speak unto Saul, saying, let no heart fail, because of him; thy servant will fight with this Philistine.

And Saul said to David, thou art not able to fight with him, for thou art but a youth, and there is no war from his youth.

And David said unto Saul, thy servant keeps sheep, and there came a Lion, and took a lamb out of the flock.

And I went out after him and smote him, and having delibered the lamb, when he arose against me, I caught him by his beard and slew him.

16 Thy servant slew both the Lion, and the Bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the Armies of the living God.

17 And Saul said unto David, Go, and the Lord be with thee.

18 And Saul armed David with his armor, and he put an helmet of brass upon his head, also he armed him with a coat of mail.

19 And

The Youths Psaker.

19 And David girded his sword upon his armour, and assayed to go, for he had not proved it; and David said, I cannot go with these, so he put them off again.

20 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherds bag which he had, and his sling was in his hand, and he drew near the Philistine.

21 And the Philistine drew near unto David, and the man that bare the shield went before him.

22 And when the Philistine looked about and saw David, he despised him; for he was but a youth, and ruddy, and of a fair countenance.

23 And the Philistine said unto David, am I a dog that thou comest to me with staves? and the Philistine cursed David by his Gods.

24 And the Philistine said to David, come to me, and I will give thy flesh to the fowls of the Air, and to the Beasts of the field.

25 Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield; but I come unto thee, in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.

26 This day will the Lord deliver thee into mine hands, and I will smite thee, and take thine head from thee, that all the Earth may know

The Youths Plalter.

Now that there is a God in Israel.

27 And came to pass, when the Philistine arose, and drew nigh unto David, that David hasted toward the army to meet the Philistine

28 And David took a stone from his bag, and flung it, and smote the Philistine in his forehead, that the stone sunk into his head, and he fell upon his face to the earth

29 Then David ran, and stood upon the Philistine, and took the Philistines sword, and slew him, and cut off his head therewith, and when the Philistines saw their Champion was dead,

chap. 45. Daniel in the Lions den.

1 At the days of Darius King of Persia, all the Presidents of the Kingdom, the Governors, and the Princes, the Councillers, and the Captains, consulted together to establish a Royal Statute, and to make a firm decree, that whosoever should ask a petition of any God or Man, save of the King himself, he should be cast into the Den of Lions

2 The King likewise established this decree, and signed the writing, that it might not be changed, according to the law of the Medes and Persians, which altereth not

3 Now when Daniel knew that the writing was signed, he went into his house, and his win-

The Youths Psalter.

windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, as formerly

4 Then these men assembled & found Daniel praying, & making supplication before his God

5 And they speak unto the King concerning his Decree, and said unto him, that Daniel which is of the Captivity of the children of Judah, regardeth not the King, nor his Decree, but maketh his Petition three times a day

6 When the King heard these words he was sore displeased with himself, and laboured till the going down of the Sun to deliver Daniel.

7 But these men hating Daniel, assembled before the King, and urged, that the law of the Medes and Persians is, that no decree, or statute which the King establisheth, may be changed

8 Then the King commanded, and they brought forth Daniel, and cast him into the den of Lions; Now the King spake and said unto Daniel, the God whom thou servest continually he will deliver thee

9 And a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his Lords, that the purpose might not be changed concerning Daniel.

10 Then the King went to his Palace, and passed the night fasting, neither were instruments

The Youths Psalter.

ments of Musick brought before him, and his sleep went from him.

11 So the King arose very early in the morning, and went in haste to the Den of Lions.

12 And when he came to the Den, he cryed with a lamentable voice unto Daniel, saying, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lions?

13 Then said Daniel unto the King, O King live for ever.

14 My God hath sent his Angel, and hath shut the Lions mouths, that they have not hurt me, for as much as before him, innocency was found in me; and also before thee, O King, have I done no hurt.

15 Then was the king exceeding glad for him, and commanded Daniel to be taken from out the den; so Daniel was taken out, & no hurt found about him, because he believed in his God.

16 Then the King commanded, and those men were brought that accused Daniel, & were cast into the Lions Den, they, their Children, and their Wives, and the Lions broke their bones in pieces ere they came to the bottom of the Den.

17 Then King Darius wrote unto all People, Nations, and Languages that dwell in all the Earth, to let them know his decree, that in every Dominion of his Kingdom, men should tremble, and fear before the God of Daniel, who hath

The Youths Psalter.

his
th deliuered him from the paw of the Lions.
18 So Daniel prospered in the reign of Da-
no:us, and in the reign of Cyrus the Persian.

Chap. 46.

The History of Sampson.

ing
g
ng,
God
ber
Ampson, with his father, and his Mother,
went down to the Vineyards of Timnath;
d behold a young lion roared against him.

ath
urt
as
be
2 And the spirit of the Lord came mightily
on him, and he rent him, as he would have
at a Kid; and he had nothing in his hand.

3 And he turned aside to see the carcases of the
yon; and behold there was a swarm of Bees,
d Honey in the carcases of the Lyon.

ni,
he
nd
4 And he took thereof in his hands, and went
eating, and came to his father and Mother,
d he gave them, and they did eat.

of
ere
n,
ie
of
5 And Sampson made a feast, and said unto
ity of his companions that were with him,
will put forth a riddle unto you, if you can de-
re it me, within the seven days of the feast;
will giue you thirty sheets, and thirty change
garments.

ro:
all
in
ld
d
th
6 But if ye cannot declare it me, then shall
giue me in like manner; and they said unto
n, put forth thy riddle, that we may hear

The Youths Psalter.

7 And he said, Out of the eater came forth meat, and out of the strong came forth weakness, and they could not expound the riddle.

8 And it came to pass on the seventh day that they said unto Sampsons wife, entice thy husband to declare the riddle, lest we burn thee and thy Fathers house with fire.

9 And Sampsons wife wept before him, and said, thou lovest me not, for thou hast put forth a riddle unto the children of my people, and hast not told it me.

10 And she wept before him the seven days while the feast lasted, and on the seventh day he told her, because she lay sore upon him, and he told the riddle to the children of her people.

11 And they said unto him, on the seventh day, before the sun went down, what is stronger than Honey? and what is stronger than a Lion? And he said then, if ye had not plowed with an Ox, ye had not found out my riddle.

12 And the spirit of the Lord came upon him, and he went down to Ashkelon, and there he slew thirty men of them, and took their spoil, and gave change of garments unto them which had pounded the riddle:

13 And Sampsons wife was given to his companion, whom he used as his friend.

14 A while after, in the time of wheat harvest, Sampson visited his wife with a Kiss, and he said I will go into my wife into the Chamber, but her Father would not suffer him to go in.

The Youths Psalter.

15 But said, I verily thought, thou had'st
secretly hated her, therefore I gave her to thy
companion; is not her younger sister fairer than
she? Take her, I pray thee, in her stead.

16 But Sampsons wrath being kindled, he
went and caught three hundred foxes, and took
rebzands, and turned tail to tail, and put a
rebzand between two tails.

17 And when he had set the bzands on fire, he
let them go into the standing corn of the Philis-
tines, and they burnt up the shocks, and also
the standing Corn, with the Vineyards, and
Olives.

18 Then the Philistines said, who hath
done this? and it was answered, Sampson the
son in law of the Timnite, because he had given
his wife to his companion. And the Philis-
tines came up, and burnt her, and her Father,
with fire.

19 Nevertheless Sampson smote them hip,
and thigh, with a great slaughter; and he
went and dwelt on the top of the Rock Eram.

20 Then three thousand men of Judah, went
to the top of the rock Eram, and said to Sampson,
knowest thou not, that the Philistines are Ru-
lers over us, what is this that thou hast done?
and he said, as they did unto me, so have I done
unto them.

21 And they said we are come to bind thee
fast, and to deliver thee into their hands, but
surely we will not kill thee our selves; so they
bound

The Youths Psalter.

bound him with two new Cordes, and brought him from the rock.

22 And when the Philistines saw him, they shot against him; and the spirit of the Lord came mightily upon him: and the cordes that were upon his arms, became as flax that was burnt with fire; and his hands loosed from his hands.

23 And he found a new Jaw-bone of an Asse and put forth his hand, and took it, and slew thousand men therewith.

24 And he was sore a thirst, and called on the Lord, and said, thou hast delibered me from mine enemies; yet now shall I die for thirst, and fall into the hands of the Uncircumcised.

25 But God clave an hollow place that was in the Jaw, and there came water thereon: and when he had drank, his spirits were revived.

26 Then went Sampson unto Gaza, and saw there an Harlot, and went in unto her.

27 And the Gazites compassed him in, and laid wait for him all the night; saying, in the morning we shall kill him.

28 And Sampson arose at midnight, and took the doores of the gate of the City, and the posts, bar, and all, and putting them on his shoulders, carried them away with him.

29 After this, he loved a woman, whose name was Delilah.

30 And the Lords of the Philistines, said
unto her, entice him, and see wherein his great
strength lieth, and by what means we may
take him, to prebail against him; and we will
give thee, every one of us, eleven hundred pieces
of silver.

31 And Delilah said to Sampson, tell me, I
pray thee, wherein thy great strength lieth; and
wherewith thou mightest be bound, to afflict
thee.

32 And Sampson said, bind me with seven
green withes, that were never dried; then shall
I be weak, and as another man.

33 And she bound him therewith, and there
were men lying in wait in the chamber; and she
called, the Philistines be upon thee, Sampson, and
they brake the withes as a thread of tow is
broken, when it toucheth the fire.

34 And Delilah said unto Sampson, thou hast
mocked me, and told me lies; tell me now I
pray thee, wherewith thou mayst be bound.

35 And he said, bind me fast with new
ropes, that were never yet used, then I shall be
as weak as another man.

36 Delilah bound him therewith, and said,
the Philistines be upon thee, Sampson, and he
broke them from off his arms like a thread.

37 And Delilah said unto Sampson, thou hast
hitherto mocked me; tell me, wherewith thou
mightest be bound: and he said unto her, if thou
weavest the 7 locks of my head with the web.

The Youths Psalter.

38 And she fastened it with the pin, and sa unto him, the Philistines be upon thee, Samson; and he awaked, and went away with the beam, and with the web.

39 And she said unto him, how canst thou love me, when thine heart is not with me; thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

40 And it came to pass, when she pressed him daily with her words, that he told her all his heart, and said unto her, there hath not come a razor upon my head; for I have been a Nazirite unto God from my mothers womb, if I shaven my strength will decay, and I shall be weak, as another man.

41 Then Delilah sent for the Lords of the Philistines, and told them what had passed; and they brought money in their hands.

42 And she made him sleep upon her knees, and she caused a man to shave off the seven locks of his head; and she began to afflict him, & his strength went from him.

43 And she said, the Philistines be upon thee, Samson, and he awoke, and said, I will go out as at other times, and shake my self; and he wist not that the Lord was departed from.

44 But the Philistines took him, and put out his eyes, and brought him to Gaza, and bound him with fetters of brass, and put him to grind in the prison house.

45 Howbeit the hair of his head began to grow again, after it was shaven.

46 Then the Lords of the Philistines met offer sacrifice to Dagon their God, and to re-
venge that Sampson their enemy was delivered to their hands.

47 And when their hearts were merry, they called for Sampson to make them sport, and they set him between the pillars.

48 And Sampson said unto the lad that held him by the hand, suffer me to feel the pillars, that I may lean upon them.

49 There were upon the roof of the house, about three thousand men, and women, and all the Lords of the Philistines were there.

50 And Sampson called unto the Lord, and said, O Lord remember me, I pray thee, this once, that I may be avenged of the Philistines, for mine eyes.

51 And Sampson took hold of the two middle pillars, upon which the house stood, and said, let me dye with the Philistines; and he bowed himself with all his might, and the house fell upon all therein. so the dead which he slew at his death, were more than they which he slew in his life.

Chap. 47.

Jonah swallowed by a Fish.

The word of the Lord came unto Jonah, the Son of Amittas, saying,

2 Arise, go to Nineveh that great City, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, and he found a ship going to Tarshish: so he payed the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great Wind into the Sea, and there was a mighty tempest in the Sea, so that the Ship was like to be broken.

5 Then the Mariners were afraid, and cried every man unto his God, and cast forth the wares, that were in the Ship, into the Sea; but Jonah was gone down into the Ades of the Ship, and was fast asleep.

6 So the Ship-master came to him, and said, what meanest thou, O sleeper? Arise, call upon thy God, that we perish not.

7 And they agreed to cast lots, that they might know for whose sake this evil came upon them; and the lot fell upon Jonah.

8 Then

The Youths Halter.

8 Then they said unto him, tell us, we pray thee, what is thine occupation, and whence comest thou?

9 And he said, I am an Hebrew; and I fear the Lord God of Heaven, which hath made the Sea, and the dry land.

10 Then were the men exceeding afraid, and said unto him, why hast thou done this? (for he had told them, he fled from the presence of the Lord.)

11 Then said they unto him, what shall we do unto thee, that the Sea may be calm to us?

12 And he said, take me up, and cast me forth into the Sea; for I know that for my sake this great tempest is upon you.

13 Nevertheless, the men rowed hard to bring the vessel to land; but they could not.

14 So they took up Jonah, and cast him into the Sea, and the tempest ceased.

15 Then the men feared the Lord exceedingly; offered a sacrifice, and made vows.

16 Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish, three days, and three nights.

17 Then Jonah prayed unto the Lord his God, out of the fishes belly.

18 And the Lord spake unto the Fish, and it vomited Jonah upon the dry land.

Judeth and Holofernes.

When the evening was come, the servants of Holofernes made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his Lord, and they went to their beds; for they were weary.

2 And Judeth was left alone in the Tent, & Holofernes lying along upon his bed, for he was filled with wine.

3 Now Judeth had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go to her prayers, and she spake to Bagoas according to the said purpose.

4 So all went forth, and none was left in the Bed-chamber, neither little, nor great; then Judeth, standing by his Bed, said in her heart; O Lord God of all power, look at this present upon the works of mine hands; for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprise, to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the Bed, which was at Holofernes head, and took down his Faulchion from thence.

The Youths Psalter.

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck withal her might, and she took away his head;

9 And tumbled his body down from the bed, and pulled down the Canopy from the pillars, & went forth, and gave the head to her maid.

10 And she put it in her bag of meat; so they went together, according to their custome, unto prayer; and when they passed the Camp, they went to the gates of Bethulia.

11 Then said Judeth afar off to the watchmen at the gate, open, open now the gate; and when the men of the City heard her voice, they made haste, and called their elders.

12 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief Captain of the army of Assur, and behold the Canopy wherein he did lie in his drunkenness, and the Lord hath smitten him by the hand of a woman.

Chap. 49.

The three Children in the fiery Furnace.

NEbuchadnezzar the King made an Image of Gold, whose height was threescore cubits, and the breadth thereof six cubits, he set it up in the Plain of Dura, in the Province of Babylon.

2 Then

2 Then the Princes, the Governours, and Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs; and all the Rulers of the Provinces assembled to the dedication of the Image.

3 Then an Herauld cryed aloud; to you, it is commanded, O People, Nations, and Languages,

4 That at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Plaltery, Dulcimer, and all kinds of Musick, ye fall down, and worship the golden Image that Nebuchadnezzar, the King hath set up.

5 And who so falleth not down, and worshippeth, shall the same hour be cast into the midst of a burning fiery Furnace

6 Therefore at that time, when all the people heard the Musick, they fell down, and worshipped the golden Image

7 And at the same time certain Caldeans accused Shadrach, Meshach, and Abednego, saying, O King, live for ever

- 8 There are certain Jews, whom thou hast set over the affairs of the Province of Babylon, these men regard not thee; neither serve they thy gods; nor worship the golden Image which thou hast set up

9 Then was Nebuchadnezzar full of fury, and commanded that the Furnace should be heated seven times more than it was wont to be

The Youths Psalter.

10 And he commanded the most mighty men that were in his Army, to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery Furnace

11 Then these men were bound in their coats, their hosen, and their hats, and their other garments; and were cast into the midst of the burning fiery Furnace

12 And the Furnace being exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

13 And these three men fell down bound in the midst of the burning fiery Furnace

14 Then Nebuchadnezzar, the King, was astonished, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth, is like the Son of God

15 Then Nebuchadnezzar came near to the mouth of the burning fiery Furnace; and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth; and they came forth from the midst of the fire

16 And the Princes, Governours, and Captains, and the Kings Cancellors, saw these men, upon whose bodies the fire had no power; nor was a hair of their head singed; neither was their coats changed; nor the smell of fire had passed on them

17 Then the King had made a new Decree, that every People, Nation, and Language, which

The Youths Psalter.

which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, should be cut in pieces, and their houses be made a dung-hill, because he had sent his Angel, and delibered his Seruants, and no other God can deliuer after this sort.

18 So the King promoted these three men in the Province of Babylon.

Chap. 50.

The deaths of Ananias and Sapphira.

A Certain man named Ananias with Sapphira his wife, sold a possession.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost, and to keep back part of the price of the land.

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power; why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the Ghost: and great fear came on all them that heard these things.

6 And certain young men arose, wound him up, and carried him out, and buried him.

7 And

The Youths Psalter.

7 And it was about three hours after, when his Wife, not knowing what was done, came in.

8 And Peter said unto her, tell me whether ye sold the land for so much; and she said, yea, for so much.

9 Then Peter said unto her, how is it that ye have agreed together, to tempt the spirit of the Lord? Behold the feet of them which have buried thy Husband, are at the doore, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the Ghost: and the young men came in, and found her dead, and carried her forth, and buried her by her husband.

Chap. 51.

Of Kings.

My son, fear thou the Lord, and the King, and meddle not with them that are given to change.

2 I Counsel thee to keep the Kings commandment, and that in regard of the Face of God.

3 Curse not the King, no, not in thy thought, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

4 Where the word of a King is, there is power, and who may say unto him, what doest thou?

The Youths Psalter.

5 Is it fit to say to a King, thou art wicked?
and to Princes, ye are ungodly?

6 The wrath of a King, is as messengers of
death; but a wise man will pacifie it.

7 In the light of the Kings countenance is
life; and his favour, is as a cloud of the latter
rain

8 It is an abomination to Kings, to com-
mit wickedness; for the Throne is established
by righteousness

9 Righteous lips are the delight of Kings,
and they love him that speaketh right.

10 The Prince that wanteth understand-
ing, is a great oppressor; but he that hateth
covetousness shall prolong his days.

11 A wise King scattereth the wicked, and
bringeth the wheel over them

12 Mercy and Truth preserve the King, and
his Throne is upholden by mercy

13 A divine sentence is in the lips of the
King; his mouth transgresseth not in Judge-
ment.

14 The King, by judgment, establisheth the
land; but they that receiveth gifts overthrow-
eth it

15 It is the glory of God to conceal a thing,
but the honour of Kings is to search out a
matter

16 The Heaven for height; the Earth for
depth; and the hearts of Kings are unsearch-
able.

17 Never

The Youths Psalter.

17 Nevertheless, the King's heart is in the hand of the Lord, as the Rivers of Water; he turneth it whither soever he will.

18 Take away the wicked from before the King, and his throne shall be established in righteousness.

19 Rise unto thee, O Land, when the King is a child, and thy Princes eat in the morning.

20 Blessed art thou, O Land, when the King is the Son of Nobles, and thy Princes at in due season; for strength, and not for cunningness.



A Prayer for the KING's most Excellent Majesty, and all the Royal Family.

O Thou eternal Lord God, King of Kings, Lord of Lords, and Mighty Ruler of Princes, hear our prayer, we beseech thee, and let our supplications come before thee, blest with the choicest of thy blessings, thy faithful Servant, and our most gracious Sovereign Lord King WILLIAM, fasten him as a nail in a sure place, and hang upon him all the glories of his pious Ancestors, let his Reign be prosperous, and his days many, visit him as thou didst visit Moses in the bush, Joshua in the battle, Gideon in the field, and Samuel in the Temple, give unto him the blessings of David and Solomon, endue him with the Spirit of Fortitude, Wisdom, and understanding; be unto him a Helmet of Salvation, and a strong Tower of defence in time of danger, save and defend him from the hands of them that hate him, abate their pride, allwage their malice, and confound their devices, cloath his enemies with shame, but on his head let the crown flourish.
Thy humble

humbly beseech thee to bless Catherine the
Queen Dowager, her Royal Highness the
Princess Anne of Denmark, and all the Royal
family, be thou their mighty preserver, director,
and defender in this life, and in thy due time
take them to a better, even thine own bright king-
dom, that they may live and reign with thee, and
sitting at thy right hand may partake of the Ce-
lestial Pleasures for ever, and ever, World
without end. Amen.

King William, the third, began his Reign
the thirteenth of February, 1689. Whom God
preserve.

The Youths Psalter.

A Prayer for Children.

Psal. 37. 5. Commit thy way unto the Lord
trust also in him, and he shall bring it to pass.

O Lord God, I beseech thee to lead my Parents in the way of thy Truth and Righteousness. Govern all their actions to thy glory, the good of the Church, and the discharge of their duties. Defend and deliver them from all their Enemies, and from all deceits and dangers; that I, who am a child in age, understanding, and discretion, may by their godly wisdom, care, and painfulness, be brought up in all godly instructions, nurture, and good order, and so live and serve thee in righteousness and holiness all my days.

Grant me (O Lord) an obedient and dutiful mind, not only towards my Parents, but to all such as it shall please them to make Instructors and Rulers over me, that I may submit myself to their godly admonitions and government. Incline my heart now in my tender years to seek for wisdom and good learning with all diligence. Preserve me from all evil ways, and lewd company.

The Youths Psalter:

Fortifie, O Lord, the raging lusts and follies
youthful affections; O Lord, pardon and for-
give me all my sins, that I may live in thy fear,
and dye in thy labour, and so receive the inheri-
tance of that place, that thou in Heaven hast pre-
pared for me, through Jesus Christ my Lord
and Saviour, Amen.

The Orphan's, or Fatherless Child's Prayer.

Isa. 27. 10. When my Father and my Mother
forsake me, then the Lord will take me up.

O Lord God, the succour of all them that are
in distress, and Father of the Fatherless;
poor Orphan, by thine appointment, deprived
my Parentes, and chiefest Stay in this world;
beseech thee to hear my desire, and to set thine
eyes upon me for good. Have pity upon me, O
Lord, and in all Perils and Necessities stretch
out thy helping hand, and deliver me; appoint
me faithful Patrons and Guardians, which
shall be touched with an earnest care of my wel-
fare, that I may be brought up in thy fear, un-
der every good work.

Give me grace to be obedient unto those that
have the oversight of me, to hearken to good

The Yoaths Psalter.

Counsel, to fear thee, and to avoid evil Company.

Grant that I may find Favour and upright dealing at the hands of them that have the oversight of me, and before all other the Governours and Judges whatsoever. Let me not be oppressed by the mighty, or seduced by the crafty and subtle; but deliver me from the greedy and devouring Cormorants, and dissembling Friends that would make a prey of me.

Let me not run to and fro to seek my bread but provide for me (O Lord I pray thee) food and raiment, and so furnish me in this thy time of my Pilgrimage, that I may have a competent living. Bless my Studies and endevours, increase my years and knowledge to further always my Estate and Calling; direct me with thy spirit, and bless me now and evermore, for Jesus Christ's sake, Amen.

Words fitly spoken;

O R,

Apples of Gold, in Pictures of Silver.

Confidence in an unfaithful man, in time of trouble, is like a broken tooth, and a foot out of joint.

2. As he that taketh away a garment in cold weather, and as Vinegar upon Nitre; so is he that singeth Songs to a heavy heart.

3. It is no shame to be poor; nature brought us so into the world, and so we do return.

4. Dost thou want things necessary, grumble not; perchance it was necessary thou shouldst want; however seek a lawful remedy; if God bless not thy endeavour, bless him that knoweth what is fittest for thee; Thou art God's patient, prescribe not thy Physician.

5. He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a City.

6 Art thou caluminated; examine thy conscience; if guilty, thou hast a just correction; if not guilty, a fair instruction: Use both, so shalt thou distill Honey out of Gall, and make to thy self, a secret friend of an open enemy.

7 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; so shalt thou heap coals of fire upon his head, and the Lord shall reward thee.

8 Charity makes God our debtor; for the poor are his receivers.

9 Pride goeth before destruction; and an haughty spirit before a fall.

10 It is a difficult thing in this world to be rich and honourable; and not wounded with the parts of pride, and vain glory.

11 Hast thou an estate, and would'st encrease it, divide thy riches to the poor; those seeds that are scattered, do increase; but hoarded up they die.

12 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

13 A Brother offended is harder to be won, than a strong City; and their contentions are like the bars of a Castle.

14 The Kings wrath is as the roaring of a Lyon; but his favour, is as dew upon the grass.

15 Correction without instruction, makes the master a tyrant, and the servant a novice.

The Youths Psalter.

16 The Words of a Tale-bearer are as wounds, and they go down into the innermost parts of the Belly.

17 Who so diggeth a pit shall fall therein: and he that rolleth a stone to anothers hurt, it shall return upon him.

18 That man is a conqueror indeed, that can subdue his own passions.

19 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful

20 Arm thy self against a profess enemy, but he that dissembleth friendship, strikes beyond caution, and wounds above a cure; from the one thou mayest deliver thy self, but from the other, good Lord deliver thee

21 Open rebuke is better than secret love

22 The Touchstone tryeth Gold, and Gold tryeth men

23 A man that flattereth his neighbour, spreadeth a net for his feet

24 Pleasant words are as an Honey-comb, sweet to the soul, and health to the bones

25 It is better to live where nothing is lawful, than where all things are lawful

26 Better is a dinner of Herbs, where love is, than a stalled Ox, and hatred therewith

27 Vertue must be the guide in all qualities, otherwise the professor is undone

28 As the servants of God are known by their two Vertues, Humility and Charity; so the servants of the Devil, are known by these

The Youths Psalter.

their opposite vices, pride and cruelty.

29 The wicked flee, when no man pursueth,
but the righteous are bold as a Lion

30 As the Whirlwind passeth, so is the
wicked no more; but the righteous hath an e-
verlasting foundation

31 The best way to keep good acts in memo-
ry, is to refresh them with new

32 Are thy trunks filled with Gold, another
comes that hath better Iron than thee, and
makes himself master of it all

33 The sloathful man roasteth not that
which he took in hunting; but the substance
of a diligent man is precious

34 As vinegar to the teeth, and as smoke to
the eyes, so is the fluggard to them that send
him

35 He that tilleth his land, shall be satisfi-
ed with bread, but he that followeth vain per-
sons, shall have poverty enough

36 Errors by mistakes are pardonable; but
wilful ones are to be punished

37 To boast, is to be vain, since the greatest
Conqueror, if he measure his own shadow,
shall find it no longer than it was before his
victory

38 Belieue not Sooth-sayers; for Prophe-
cies are neuer understood, till they are accom-
plished

39 As a Jewel of Gold in a Swines snout,
a faire woman without discretion

The Youths Psalter.

40 By means of a whorish woman a man is brought to a piece of bread; and the Adulteress will hunt for the precious life.

41 He gains most by war, that cannot maintain himself in peace.

42 The world is a wide prison, and eue day an execution day.

43 Our stomachs are common Sepulchrs for Birds, Beasts, and Fish; they all dye to feed us, Lord, with how many deaths are our poollives patcht up, how full of death is the life of man?

44 Beware of drink, where Drunkenne^e reigns, reason is an exile, vertue a stranger, God an enemy; Blasphemy is wit, Oaths are Rhetorick, and Secrets are Proclamations.

45 Noah being drunk, in one hour discouered that which he had concealed six hundred years.

46 There are four things neuer satisfied the Grabe, the barren Womb, the thirsty hear and the Fire that saith not, it is enough.

47 There are four things which are wonderful and not to be known, the way of an Eagle the Air, the way of a Serpent upon a Rock, the way of a ship in the Sea, and the way of a man with a maid.

48 For four things the Earth is disquieted for a seruant when he reigneth, a fool when he is filled with meat, an odious woman when she is married, and an hand-maid that is best to be mistres.